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A Reformed Weekly

MARCH 6, 1992/47th year of publication/No. 2297

U.S. disability act exempts churches; Canadian codes exempt existing buildings

Bert Witvoet with EP files

ST. CATHARINES, Ont. — Shopping malls, movie theatres and other public buildings across the United States are erecting ramps and otherwise remodeling their facilities to improve accessibility for persons with disabilities. The changes are made necessary by the 1990 Americans With Disabilities Act, which went into effect on Jan. 26 of this year.

However, churches and other religious organizations are unaffected by the law. Constitutional concerns raised by experts in church-state relations resulted in a broad exemption for church bodies. The fear was that by including religious organizations under the definition of places of "public accommodation," the U.S. Congress would be opening the door to intrusive federal regulation of church groups.

Language included in the bill makes it clear that churches are exempt from making their facilities physically accessible to the disabled. For instance, the rules say that a church does not become a place of public accommodation if it runs public ministries such as a food bank or a daycare centre. Church buses and shuttles are also exempt from the regulations.

Larger churches are required to comply with the employment section of the law, which prohibits discrimination on the basis of disability. However, the law still recognizes the rights of churches and religious organizations to use religious criteria in hiring decisions.

Photo: Bert Witvoet

Resident Charles Howard is wheeled down a long ramp in front of Queenchester Terrace retirement home in St. Catharines, Ont., by nurse's aide Tammy Fluri.

Different criteria

In Canada, disability regulations are quite different from those in the U.S. First of all, churches in Canada must submit to the same standards set for other public buildings. The separation of church and state, not strongly held as a principle in general, is certainly not operative when it comes to building code standards.

That's not to say that Canada is ahead of the U.S. when it comes to setting building standards that will meet the needs of the disabled, says Bert Zwiers of Burlington, Ont. Zwiers is physically handicapped himself and is chairperson of the Christian Reformed Church's Committee for Disability Concerns.

In Canada existing public buildings cannot be forced to build ramps, add washrooms for the disabled or install elevators, for example, unless buildings are renovated or there is a new addition, in which case the standards apply only to the addition.

Provincial laws and local interpretation

Also, in Canada there is no universal act that regulates standards to make buildings barrier-free. Each province develops a set of standards within its provincial building code and it's up to the municipalities to enforce the code.

The enforcement of that can be quite uneven, says Zwiers. There is a lot of room for interpretation, depending on the design and purpose of the building.

In Alberta, the province's requirements for handicap access, set forth in the Alberta Building Code, are enforced at the municipal level when there is new construction, when there is a change of use of an older building (from store to office, for example) and when there is an addition, says Bob Rockwell of the Edmonton Planning and Development Department.

In Ontario, there is some control over older buildings via grants that can be

See **CHURCHES** -- p. 13

Ontario farm groups support major environmental initiative

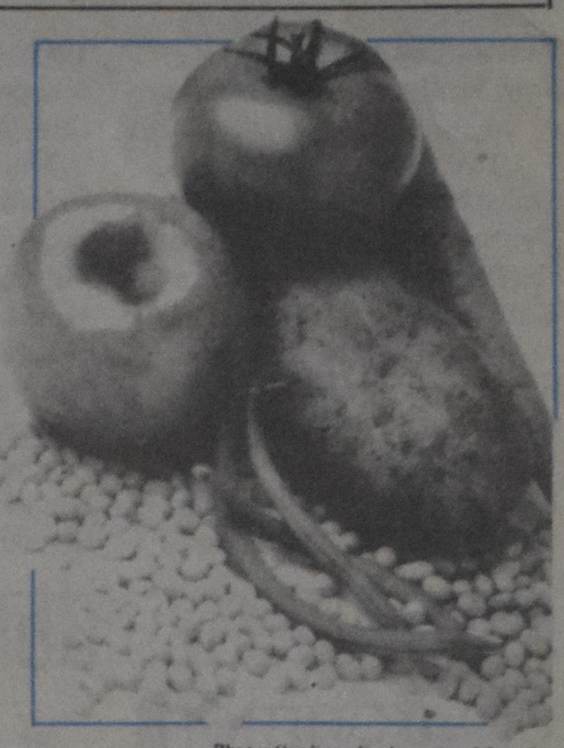

Photo: Our Farm Environmental Agenda

Farm groups want all 40,000 farmers in Ontario to develop, with the groups' help, tailor-made environmental plans for their farms.

TORONTO, (CFFO) — Ontario's farmers have committed themselves to a major stewardship initiative — an "environmental farm plan" for every farm. Ontario farmers released their "Our Farm Environmental Agenda" document at Queen's Park late in January.

The provincial board of the Christian Farmers Federation of Ontario (CFFO), at its regular meeting in January, endorsed the agenda as "our commitment to better environmental stewardship."

The agenda outlines the strong commitment of farmers through farm plans to: a) document present environmental conditions on the farm; b) develop a strategy for making appropriate changes; c) document actual farm practices; d) use data for the development of new farm environmental initiatives and the inclusion of farm plans as an eligibility requirement for new farm environmental programs.

"We see farm plans as the best solution to the environmental concerns facing Ontario agriculture," CFFO president Henry Aukema said in an interview. "Beginning this year we will ask every farmer in Ontario to complete an environmental farm plan to identify key opportunities for environmental enhancement on his or her farm, and define an implementation strategy."

Four farm groups involved

The "Our Farm Environmental Agenda" document was prepared by a coalition of four major farm groups. AGCare (Agricultural Groups Concerned about Resources and the Environment), the Christian Farmers Federation of Ontario (CFFO), the

See **FARM** -- p. 2

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A woman recalls early immigrant days in Alberta. . . . . p. 11

Andrea Bush reviews exhibit by Toronto-area artist. . . . . p. 12

Thinkbit:

"Talking about *God is idle chatter unless one first learns to talk* to *God."*

Rabbi Abraham Joshua Heschel

RCMP opens community police station staffed with seniors

Alyn Edwards

NANAIMO, B.C. — One of Western Canada's newest police stations is staffed with retired seniors. The storefront community police headquarters is located in one of the largest shopping centres in the Vancouver Island community of Nanaimo.

Shoppers and residents in the north end of Nanaimo are invited to visit the community police station to discuss security problems, report minor crimes and deal with hit-and-run damage to vehicles. Two volunteer seniors greet visitors at the door and do the initial paperwork. Any problems of a serious nature are referred immediately to police personnel at the Nanaimo headquarters of the Royal Canadian Mounted Police, a 20-minute drive away in the downtown city core.

"It is an idea that may be expanded to another community police office in the south end of the city," says Nanaimo mayor Joy Leach. "This may be the wave of the future and other communities should be looking at doing the same thing."

The concept was developed by Nanaimo crime prevention officer Terry Skarbo. "Nanaimo is Canada's fastest growing community," he says. "Police departments everywhere have incredible staff shortages and this is one way of overcoming the problem."

The mall management gives the RCMP a break on the rent and the seniors donate their time. The annual operating cost of the Nanaimo RCMP community police station is only $6,000. Corporal Terry Skarbo who manages the operation says, "It is definitely a win-win situation for everybody in Nanaimo."

"I didn't have to fly to the Netherlands to know that Picasso and Holland were incompatible." See p. 10.

"Stand at the side of the road, the bus will come and stop for you, we were told: and then you'll end up in Edmonton." See p. 11.

News

Banner editor resigns

Marian Van Til
with files by Bonnie Wynia

GRAND RAPIDS, Mich. — Galen Meyer, editor of *The Banner*, weekly publication of the Christian Reformed Church in North America, has announced that he is resigning his position to go back to teaching high school Bible. Meyer has held the *Banner* editorship for only three years. After he was first appointed in 1989 by the CRC synod he was reappointed last summer for a four-year term.

Meyer, a native of Prinsburg, Minnesota, is an ordained minister in the CRC but has not pastored a church. He is a U.S. Army Reserve chaplain, and before coming to *The Banner* taught Bible for 19 years at South Christian High School just outside of Grand Rapids in Cutlerville, Mich. In September he will return to that job, which he says has given him much satisfaction over the years.

Felt out of place

In announcing his resignation last week Meyer said that he has increasingly felt he is "not a good fit" for *The Banner* editorship. He told C.C. after his reappointment last summer that due to the unrest in the church the job is "not easy right now." He added, "Some people are upset that we look at two sides of an issue."

Though he then intended to carry on for some time, Meyer admitted that, unlike what some past editors have thought, it is not "something you wrap yourself in for life.... It's like a call to a particular church; it has a beginning and an end." Meyer has always assumed he would one day go back to teaching, but "this opportunity just came up a little sooner than I'd planned," he says.

The board of CRC Publications has appointed a search committee which will come with nominations for editor to Synod 1993. The board will soon announce an interim editor to take over until a new permanent editor is appointed. CRC Publications staff have asked that the interim editor be someone who already works for the organization, says an education department employee. That request was made in order to keep disruption to a minimum during the short year before the new editor-in-chief arrives.

Meyer was not available for comment on the current situation because he was in the hospital for a few days to have an operation on a herniated disk in his neck.

Farm groups address environment

...Continued from p. 1

Ontario Farm Animal Council (OFAC), and the Ontario Federation of Agriculture (OFA), in consultation with 28 major farm organizations, have been working together since May of 1991 to develop the agenda. The agenda document is the beginning of a process the farmers expect will result in over 40,000 individual farm plans being created during this decade."

The coalition believes that professional development, individual initiative, and encouragement of an environmental ethic will be a successful strategy for farm environmental stewardship.

"There is no substitute for a process of farmers-helping-farmers and a commitment by farm families to environmental planning," says Aukema.

The agenda document identifies 17 key environmental issues facing Ontario agriculture ranging from the need to minimize soil erosion and build soil organic matter to the need to prevent manure and milkhouse wash water from contaminating ground and surface water.

Public must be involved

The farmers expect that public initiatives such as education, advisory support, research and development efforts must accompany their process of environmental farm plan development. Financial assistance from public sources will also be essential to solve those environmental concerns which are beyond the financial ability of cash-strapped individual farmers.

Environmental farm plans will be treated as confidential and anonymous, similar to a farmer's business plan, only to be revealed to others on a voluntary basis. The plans will not be used for cross-compliance with financial support programs.

Copies of the agenda document are available from all the participating organizations.

Hunger for Gospel in Uganda

KAMPALA, Uganda (EP) — The Bible League, a Scripture placement agency, reports dramatic growth in churches and evangelistic Bible studies in Uganda. In a country where perhaps 50 per cent of the population carries the HIV virus, some churches conduct funerals every day of the week. But during 1991, over 14,000 Ugandans graduated from Bible League Bible studies.

Churches in the program reported 8,800 adult conversions and church attendance increased by more than 44,000 regular attenders. The league projects 16,000 conversions and an increase of at least 100,000 church attenders in 1992.

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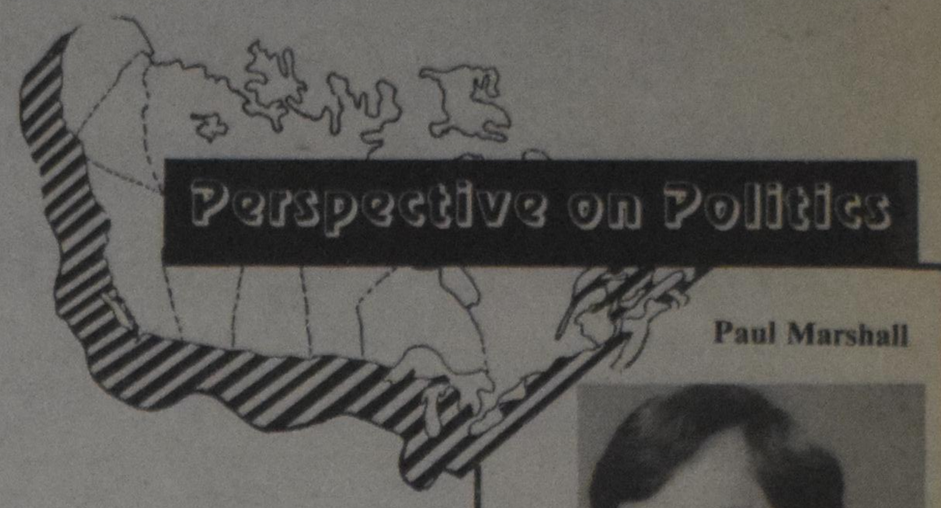
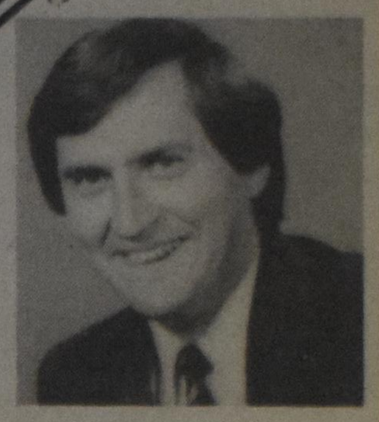
Perspective on Politics



Paul Marshall



No room for religious broadcast

Christianly oriented television stations in Alberta have found themselves in a confrontation with the Canadian Radio, Television and Telecommunications Commission (the CRTC). The stations, situated in Lethbridge, Edmonton, and Grande Prairie have been rebroadcasting material from the Trinity Broadcasting Network (TBN) based in California.

The three broadcasters lack a license for what they are doing and the CRTC has recently acquired legal powers to force such stations off the air. The CRTC seems intent on stopping the stations while they in turn are trying to resist it.

The principal reason the commission wants to stop the stations is that it is required by the Broadcasting Act to make sure that the broadcasting system maintains a balance. It has interpreted this to mean that *each broadcaster* must be "balanced," and it has further held that a broadcaster committed to one religion would inherently be unbalanced. (Strangely enough, it has never applied this test to broadcasters committed solely to money.)

I think the broadcasters have a real case and that the CRTC is missing its mandate (though I'm not sure that I like the broadcasts or that the Edmonton stations are going about this in the right way).

The commission has long had a policy of forbidding broadcasters who it thinks respect only one religion or one point of view (except for those in Newfoundland who were already in existence when "The Rock" joined Confederation).

System is balanced

First of all, the Broadcasting Act does *not* require that a program, a channel or a station be balanced. It requires that the *broadcasting system* — the whole panoply of programs, channels, airwaves, stations and networks that blanket Canada — should be balanced. This could in principle be done by having a station (or channel) of one view alongside other stations of different views. The overall result would be "balanced." It would be similar to a debate in which each side strenuously presented one point of view: as long as each side received fair opportunity to represent its position, the *overall* result would be "balanced" though none of its participants would claim to be. An overall balance does not require having so-called balanced participants: it can be done by a balance *between* participants.

This is an approach that the CRTC takes in many other situations. It has realized that it is rather ludicrous to claim that, say, a hard-rock radio station or a country station, is balanced. It is screamingly obvious that they provide only one thing and provide it for an audience that, for a time at least, wants that one thing. There is no pretence that somehow one of those particular stations is giving a balanced representation of everything that should go out over the airwaves.

Religious discrimination

In these situations the CRTC does *not* require a balanced station. In fact it specifically encourages stations that add something specific and different to the mix. It tries to achieve balance by adding another focused commitment to the system. The same pattern is followed in community cable access. One criterion for community cable is that different viewpoints get a chance to be heard.

But the CRTC has never followed this policy in what it calls religious broadcasting (except partially for Vision TV). Given the other sorts of imbalance it allows, it is tempting to believe that the commission still does not take religion in the broadcasting system seriously.

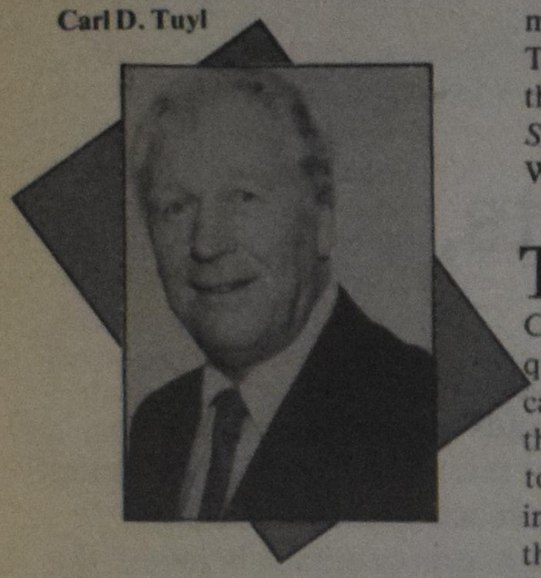
The Alberta broadcasters could argue *not* that they have a right to a religious station but rather that a really balanced broadcasting system needs to give much more room to religious broadcasts than the present one does. The simple proof of this is the manifest desire for such broadcasts.

This position is squarely in line with a desire for religious broadcasters, with the Broadcasting Act and with equity. Sad to say, the CRTC is not often swayed by such things.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

Pressreview

Carl D. Tuyl



Pressreview

The government's mandate runs till the fall of 1993 but we have already started the election hoopla with a bang. A budget without any kind of tax increase, the Liberal leader promising to re-negotiate the Free Trade Agreement, the NDP organizing its ridings and Presto Manning crusading as if he were the greatest thing since pumpernickel.

★★★

Dairy and poultry farmers from all over the country gathered on Parliament Hill. About 30,000 of them demonstrated peacefully in favour of supply management which involves, according to GATT, unfair trade practices. I'm afraid that Canadian resistance to the GATT ruling is as useful as spitting into the wind. It's crunch time for farmers!

★★★

General Motors announced a record loss of $4.5 billion. That's a lot of bread, folks. There must have been some imaginative fumble-footers at work to accumulate so much red ink. The result is that 16,000 jobs — 2,300 in Canada — are being lost, and corporate tax income from that source has evaporated. For Canada announced a loss of "only" $209 million.

★★★

The search for the "Great Canadian Dog" is on. Purina is inviting all dog owners to submit a colour photograph of their dog and a 200 word essay entitled "Why I Love My Dog." The winner will get $10,000. Here's the chance for all who are in love with their mutt.

★★★

There is a war going on between California and Alberta. California wants to re-negotiate gas delivery contracts because the current price of that commodity is way down and some suppliers are willing to sell at bargain-basement prices. Alberta gas producers are not really tickled pink with the prospect of lower profits, and Alberta officials are insinuating dark threats at producers who are substituting short-term contracts for the long-term ones.

★★★

Old Smiley Gorbachev has made his debut as a columnist. There he was, smack-dab on the front-page of the *Toronto Star*, plugging socialism. Welcome to the fold, Mike.

★★★

The Right Honourable Minister of Fisheries John Crosbie announced tough quotas on northern cod catches. Europeans, especially the Spanish and Portugese, fish to their hearts' content in the international zone known as the nose and tail of the Grand Banks, which is just outside the 320-kilometre reserved for Canadian boats. Scientists agree that a dramatic cut in fishing is needed to let cod stocks recover (cod don't mature and reproduce until they're seven years old).

★★★

Inflation in our country is down to 1.6 per cent and interest rates are at record lows. Of course, the credit card operators haven't heard that news yet; they keep merrily charging double-digit usury.

★★★

Car thieves in American cities have improved their methods. No longer this tiresome breaking into locked cars. Now they just station themselves at stop lights, select the car they want and stick a gun in the driver's face and invite him or her to evacuate. Efficiency is the need of the time.

★★★

And here's more car news. In Japan, double parking is no longer what you think it is. To help persuade households to buy a second car some of Japan's car makers have moved into the business of selling machines which make double-tier parking possible. The driver parks his or her car on a platform, then flicks a switch which raises the platform to allow a second car to be parked underneath.

★★★

Peace is breaking out on the Korean peninsula. North and South Korea are inching toward detente, with unification on the far horizon of possibilities. No adjustment to the world situation from Old Beard Fidel, though. He will tough it out without massive Soviet assistance. Alas, the unthinkable has happened: Cuba's famous cigars have joined the long list of rationed items.

★★★

There will be a whites-only referendum in South Africa on March 17. The question on the referendum will be about giving political equality to blacks. South African President F.W. de Klerk will call for an election if the referendum has a negative result.

★★★

The U.S. election process is in full swing. President Bush is getting a stiff neck from looking over his shoulder, where his Republican challenger is keeping pace.

★★★

Middle East peace talks resumed in Washington. Israeli settlements in the occupied territories are a big threat to peace in the region. Six Arab-Israeli wars must have shed enough blood. It's time for peace now.

★★★

We could have another constitutional crisis in the Commonwealth. The Scots are making separatist noises. Polls show 50 per cent of Scots favour independence from England. A stickey wicket that, old chap.

★★★

In conclusion: don't believe the "one size fits all" nonsense. It's a lie. And take good care of each other. Remember: Christianity is better caught than taught.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

Have you ever thought of writing to the Dalai Lama?

TORONTO (Canadian Scene) — In an age of protest, many people would like to write to the leaders of countries and other important personages but don't know just how to go about it.

Now Rick Lawler, an American journalist, has compiled a book *How to Write to World Leaders.* It is published in Canada by Avon Books and is available in bookstores at $9.00.

The book lists the names and addresses of national leaders from President Bush of the United States to King Wangchuk of tiny Bhutan. Other VIPs are listed too, including the Dalia Lama and Dr. Hiroshi Nakajima, director general of the World Health Organization. Where available, Lawler has included telephone numbers. Prime Minister Brian Mulroney's office number is (613) 992-4211.

Getting involved

Lawler says he got the idea for *How to Write to World Leaders* while watching the 1989 student revolt in China on TV. "I felt angry and had a desire to do something," Lawler says. "Then it occurred to me; why not write China's leaders a letter expressing personal outrage? It was my search for a suitable address that led to this book."

The author cautions readers, and wisely so, that change is inevitable. Javier Perez de Cuellar is still listed as secretary general of the United Nations and Mikhail Gorbachev as president of the USSR, (although individual republics and their leaders are also listed).

In addition to addresses, Lawler also gives specific recommendations on writing to a world leader and suggests a number of projects for schools and organizations.

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— expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,

— provides opportunities for contact and discussion for the Christian community.

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Editorial

If the sky knows its limits, an economy should too

For the first time in Canadian history, as far as we know, a government consulted a wide range of people — premiers, business people, farmers, professionals — before it produced a budget. The result was a fiscal plan that probably showed a greater awareness of the limits of economic activity than has hitherto been shown by a Canadian federal government, at least in recent years.

Many factors played a role in forcing this awareness upon Prime Minister Mulroney and his cabinet — the growing unpopularity of the PM, the increasing discontent with government policy reflected in the growth of the Reform Party, the increasing national debt, the voice of business people, the collaboration of provincial premiers as they challenged Ottawa with an almost united front.

What this "new" approach by the feds tells us is that sooner or later, most often later, even a federal government bumps up against the limits that are built into the creation and, consequently, into the systems we impose on that creation. These limits manifest themselves also in the economic realm.

There are plenty of fish in the sea?

Take the Newfoundland fisheries, for example. A few weeks ago scientists told us that they had previously underestimated the decline of cod off the eastern coast of Canada. Overfishing by dozens of nations that come to the Grand Banks, including Canada, had depleted the stock to the extent that most of the cod caught today are undersized. A female cod needs to be six or seven years old before it can spawn eggs. When a stock is overfished, not enough females reach that age and the numbers go down dramatically.

What the scientists are telling us is that the creation is not an unlimited support system for all forms of life. There are boundaries, and these boundaries are being reached more quickly today because of modern technology. Humanity has reached the stage at which a beautiful system of wholeness and interdependence is seriously threatened.

Especially in Western Canada, but also in other provinces, the forest industry bumps up against these limits time and again. More trees are removed than are planted. Besides, taking out an old-growth forest destroys a whole ecosystem even if new trees are planted.

There is plenty of wealth in the land?

In southern Ontario the auto industry is taking it on the nose, with serious cutbacks proposed by General Motors. This may not appear to be an example of how we bump up against the limits of creation, but indirectly it is. The limits here are the customer's tolerance of an inferior product over the course of a number of years and the inability of an auto giant to meet the demands of a self-serving union. Combine all of this with a consumer's limited national interest and you have all the ingredients for a severe cutback in jobs in the automotive industry.

Of course, the creation itself has still not been listened to as it screams out for greater protection against the spewing out of fumes, whether the monsters are Japanese- or North-American-built vehicles. Surely the technology exists to de-invent the gasoline engine.

An uneven cost to foolish behaviour

And so the federal budget may stand out somewhat because the government is beginning to realize that we as a nation cannot go on acting as if the sky's the limit. (Of course that expression is a bit suspect now that we know that the ozone layer is reminding us that the sky, too, has limits and needs protection against the immoderate behaviour of human beings.)

It's good that Ottawa is addressing the deficit by cutting government expenses. Once you see the credits roll off all the agencies being cut you wonder what some of these bureaucrats were doing anyway. In spite of what the New Democrats and the Liberals say, we're glad the government is not trying to spend itself out of a recession. It would be unwise for a government to stimulate an economy by further increasing its national debt.

The unfortunate part about hitting the boundary line, however, is that some people get hurt more than others. In that sense a more aggressive income tax reform might have done a whole lot more to redress that imbalance. Why not make us who still have a job and have a decent income share the pain and use that money to retrain and help start up new enterprises?

Even though Christians might have an ethic that would encourage them to share wealth with other individuals, history teaches us that it takes a concerted effort by municipal, provincial and federal governments to modify inequalities. Asking the marketplace to do that for us is very risky. There is simply too much self-interest at work in the marketplace to hope for a measure of justice and mercy.

In the meantime, we should not lose sight of the lesson that can be learned from stubbing our toes against the walls of creation. "God has made everything beautiful *in its time and place*" (italics mine) we read in Ecclesiastes. That in itself indicates limits. Unless human beings learn about humility, moderation, self-discipline, care and contentment, those things of beauty will soon lose their times and places. Better one handful of economic goods with tranquility than two handfuls of economic growth with toil of recessions and chasing after the wind of pollution.

BW

Letters

Don't make the children suffer

The news story "Principal tells staff not to counsel behind closed doors" has upset me greatly. The bottom line of this kind of story is once again: the child will suffer.

Both Mr. and Mrs. Ewald comment on the fact that it is his word against hers. Have you ever heard of a perpetrator asking for an audience when abusing a child? In cases of sexual abuse, it is most of the time his word against hers.

It is also disturbing to me when Mr. Ewald stated, "Some of the nice elements of teaching which are normally done in the spirit of Christian love will have to be withdrawn."

Teachers play a huge role in a child's life. How is a child to learn about being a Christian when the healthy way of nurturing and comforting, the Christ-like way, is withdrawn?

I understand the Ewalds' sadness in seeing a friend go to jail. Please do not punish the children for your disappointment.

Being abused by a teacher is devastating. It is doubly devastating when that teacher is a Christian. Being a teacher carries great responsibilities as well as great rewards.

To all teachers I'd like to say: you are adults, you know right from wrong. May you continue to show children the love of Christ, the right way.

Willy Vermolen
St. Catharines, Ont.

Re: name of your paper

I am not quite sure when you have your board meeting but, I think it is about time for your paper to rename itself.

The name *Calvinist Contact* stems from the immigrant days of 40 years ago. Then we were proud to be called Calvinists and, because we were immigrants, the paper was entirely for internal consumption. No longer are we immigrants. No longer are we ghetto people, and if we are, we have to change that rapidly, lest we miss our calling in this nation.

Frankly I greatly dislike the name. Although I am a follower, to some extent, of Calvin, I have grown much beyond his thinking. Also I doubt very much whether Calvin would have recommended to have his followers name themselves after him. Moreover, Calvin has had a bad press: the stereotype Calvinist is an isolationist, a bigot almost, and I don't want a paper which, frankly and justifiably, is on the liberating spectrum of things, be rejected because of a stupid name.

I believe that you ought to air this. Both at the board and in the paper. You can publish this letter, to start a discussion on it. Personally I favour the name of *Covenant Connection*. It preserves the CC and Covenant is a much more acceptable term than Calvinist; also Connection is more intimate than contact.

Bert Hielema
Tweed, Ont.

Editor taken to task by spouse

Since I feel that you did me an injustice, publicly, I have no other recourse but to take you to task, publicly.

I was enjoying the tribute to Okke Jager (Feb. 28/92) when suddenly I saw a reference to myself. I inwardly cringed and read on. However, when I read my name a second time, I was appalled.

First of all, you've gone back on your word to consult me prior to including me in public articles. If you had, I definitely would have scratched the references to myself since they are incidental to the story. However, the damage has been done. Two issues concern me — the images conveyed and the actual facts.

The contrasting images that came to my mind were: a woman wasting her time shopping and a man resisting this temptation; an extravagant woman who needs a handout from her husband in order to keep her happy; a woman who engages in the mundane while the man engages in higher culture (after all, you ended up in a church); the man as the benefactor and the woman as recipient. I could go on even though I know and you know that you had none of these things in mind. It just shows how ingrained and just below the conscience level this male hierarchical attitude really is. I am sure if you had thought about it for just a second you would not have put it in just this fashion.

Now for the facts. After you made me aware of the program in the church, I spent as much time enjoying the singing as you did. Since both of us bring home the proverbial bacon, I see no reason to make it look as if I was looking for a handout.

And finally, rather than within 15 minutes of your boyancy, we had bought the cloth, actually a sofa cover, earlier that day by mutual consent.

Alice R. Witvoet-Oldejans
St. Catharines, Ont.

Response:

What can I say? I owe you a public apology. I'm sorry. Please forgive me.

Editor

A useful questionnaire on rebirth

Rev. Kuyvenhoven wrote an excellent article on: "Are you born again?" in the Feb. 21 issue of C.C.

However, he did not touch on how one can know he or she is born again. I have placed the following questionnaire before myself to answer that question:

1. Are there at least bits of love, joy, and peace and the other fruit of the Spirit in my life?

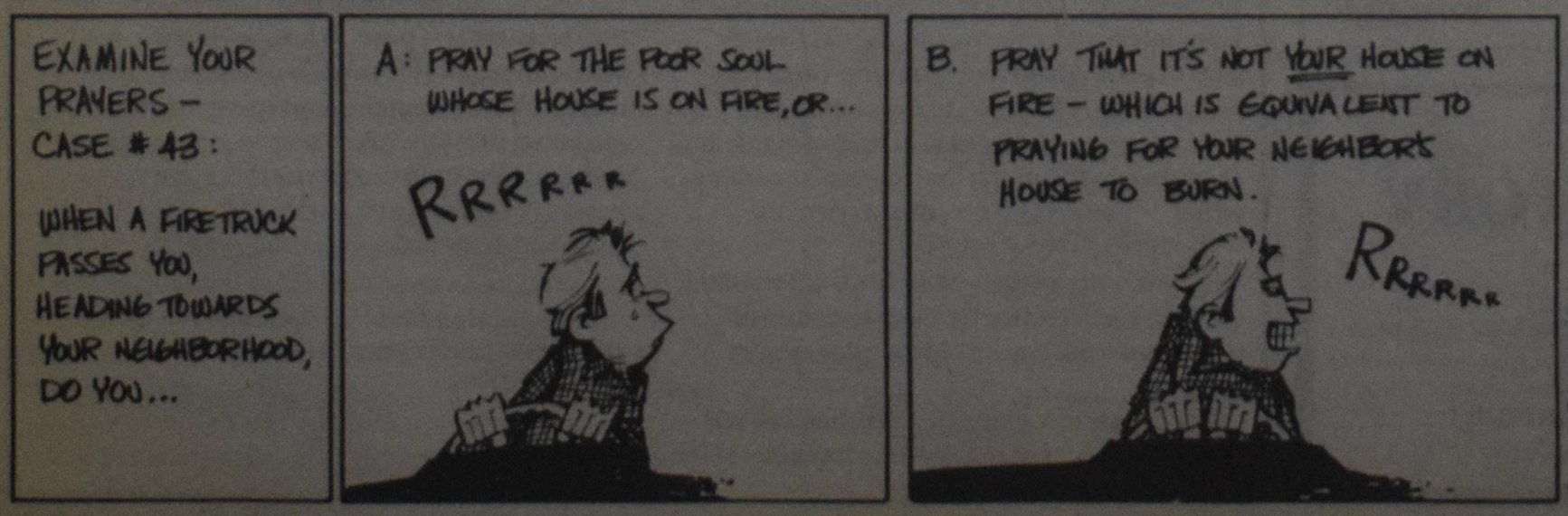
2. Do I love all Christians? Hereby do we know that we have passed from death to life, if we love our brothers and sisters.

3. Am I spiritually a little child? Small children are without prejudice, trust wholeheartedly, and forgive easily. (They fight one day and play together again the next.)

4. What fruit do others see on my spiritual tree?

Peter Tensen
Brantford, Ont.

BEYOND BELIEF


EXAMINE YOUR PRAYERS - CASE #43:
WHEN A FIRETRUCK PASSES YOU, HEADING TOWARDS YOUR NEIGHBORHOOD, DO YOU...
A: PRAY FOR THE POOR SOUL WHOSE HOUSE IS ON FIRE, OR...
RRRRRR
B. PRAY THAT IT'S NOT YOUR HOUSE ON FIRE - WHICH IS EQUIVALENT TO PRAYING FOR YOUR NEIGHBOR'S HOUSE TO BURN.
RRRRRR

News digest

MVT, column editor

Zambian president declares his country Christian

LUSAKA, Zambia (REC) — Frederick Chiluba, the new elected president of the African country of Zambia, is an evangelical Christian. And Chiluba has declared that "Zambia is a Christian country with tolerance for other religions." Over half of the country's 15 million people are Christian, while the Muslim population, though active, is a tiny minority.

One Islamic organization has asked Chiluba to clarify the status of minority religions. And some mainline Christians didn't like his declaration either. The Episcopal Conference and the Protestant Christian Council of Zambia said they were worried about Chiluba "pushing" his evangelical Christian position.

Secret army condems Salvadoran church leaders

SAN SALVADOR, El Salvador (REC) — Salvadorans celebrated recently when news reached them about the end of their civil war. On New Year's Eve President Christiani signed an agreement at the United Nations with leaders of the liberation front. But spirits dampened when 11 church leaders were condemned to death by a right-wing secret army.

The leaders are members of the executive council of El Salvador's National Council of Churches. The army declared that the 11 had "always been communists and had conspired to turn the nation over to the communists." The right-wing group vowed revenge for the "treason" of the church leaders. One Lutheran bishop has received previous death threats and has spent time in prison.

The peace agreement shifts much of the army's power to the civilian police, and will incorporate liberation front soldiers into the police force. Many in the army apparently resent this shift.

Corrections:

In a front-page article on Redeemer College of the Feb. 14 issue we wrongly reported that the college carries "a debilitating debt load of $1.44 million on its property and operations." It should have read that the college carries "a debilitating debt of $20 million on its property and operations which will rise by $1.44 million because of a projected deficit for 1991-1992." Efforts made by the college to cap this debt have to do with the 1992-1993 budget.

In the Feb. 21 issue on page 19, we reported on the grants for Christian textbooks made available by the Canadian Christian Education Foundation. The sentence "Vander Velde is pleased that the total amount of grants is *five* per cent larger than in 1990" should read "Vander Velde is pleased that the total amount of grants is *105* per cent larger than in 1990."

Editor

Letters

A simple and easy way out

It is clear that no solution has been found which would halt the destruction of our planet. Nations are falling deeper into debt. Many places are without law and order. It seems that man-made laws are not working. The Scriptures warn that "no plan can succeed against Yahweh (our maker)." Crime and violence are increasing, more people are without jobs. The ranks of the hungry and homeless are growing. Daily, children are dying of malnutrition and disease in vast numbers.

If all the billions of dollars which have and are being spent in research for a cure for our ills could have been used in cleaning up our environment; if all harmful drugs, toxic chemicals, tobacco, junk and processed foods were banned; and replaced with clean air, soil and water, and wholesome natural foods — sickness and disease would soon be wiped out.

With the simple addition of unpasteurized honey and apple cider vinegar taken daily, colds and flu, with little fear of infection, would be eliminated (for no harmful bacteria can survive in these two foods). Honey can strengthen the heart, relieve stress, and calm jittery news — truly one of nature's wonder foods!

Of course, this program will not be considered for it is too simple and easy, and requires no years of research to ascertain its merits.

As hippocrates clearly stated long ago: "Above all, do no harm .... Let food be your medicine." There is an old saying which goes as follows: "For every disease we know, (Yahweh) allows a herb to grow." You are what you eat!

Gladys E. Barrett
Guelph, Ont.

Better understanding TULIP faith

I am enclosing a poem I wrote recently following some unusual circumstances which I believe were set up by the Lord. My husband became involved in a newly formed Christian band whose members were all from different denominations.

Discussions arose concerning some doctrinal differences and, while I knew what I believed, I had no knowledge of the differences between Calvinism and Arminianism.

And so when these terms were brought up I went to one of my elders at church and asked him about them. He put together an excellent Bible study with reference materials and encouraged me to study the Scriptures along with the materials he'd given me. The result of that study was that I had a better understanding of my own position and this poem emerged.

PAUL SAID

T
(Total depravity)

We are born sinful.
Our souls are depraved.
If God wasn't gracious
not one would be saved.
For all have sinned
and come short of God's glory
but praise be to Jesus,
that's not the whole story.
Romans 3: 10-12
Romans 3: 23

U
(Unconditional election)

For God had ordained
from the creation of earth
a people He'd chosen
to give life through new birth.
Romans 8: 29-30
Ephesians 1: 4

L
(Limited atonement)

Jesus shed his precious blood
for God's Elect to atone.
The whole world won't be saved
just those who are God's own.
Romans 8: 29-30
Ephesians 1: 5
John 17: 9

I
(Irresistable grace)

Irresistible grace, through
the Spirit, God uses
to call to himself
the ones that he chooses.
Ephesians 2: 8-10
Romans 8: 11

P
(Perseverance of the saints)

The Spirit works in our hearts
our minds and wills to bend
toward the paths of righteousness
he keeps us without end.
Ephesians 1: 13-14
John 10: 27-29
Romans 8: 2 ,14

Raegan Boyd
Posey, Calif.

For your reading enjoyment

THE BEZEK STORY

by
Rev. Bernard Warren
The adventures of a small group of people who set out to build and operate a Christian centre of healing and hospitality near Campbellville, Ontario. You will especially enjoy the chapter on "The Dutch Connection." Order from:
Bezek 5172 Meadowhill Road, Burlington, ON L7L 3L1
$10.00 post paid.

ROOFTOP MUSINGS — ALYCE OOSTERHUIS

Bungee jumping

A few weeks ago a friend asked me to review a book called *The Paradoxical Self*. It is not the greatest book ever written on the subject and I have not yet finished critiquing it, but I have already decided that if the author is correct, I need no longer shake my head in dismay at my children's risk-taking behaviours.

According to the author, K. Schneider (1990), the conflict within each of our souls is not the struggle between good and evil but it is the paradox between wanting to be expansive and to be constructive. In the expansive mode we embrace others, diverse experiences, reaching out to an infinity: in the constrictive mode we reduce, block out and express our finitude. Every category of mental dysfunction is explained in terms of the extremes of these paradoxical desires: there are mild, moderate and extreme forms of hyperconstrictiveness and hyperexpansiveness.

The basis for these dysfunctions are rooted in children's dispositions, environmental influences and the (in)compatibility between these dispositions and influences. Inappropriate meshes between these two can bring on acute, chronic or implicit trauma, resulting in dysfunctional constrictions or expansions, otherwise known as emotionally disturbed children.

'Such fun'

So what does any of this have to do with my children and bungee jumping? Last weekend they went out separately with groups of friends and their parents for an evening of tobogganing. There are many toboggan hills in Edmonton, utilizing the sloping river valley sites to good advantage in our too-often too-long winters. However, to my knowledge, none of these sites is awash in light at night, and there was no full moon that particular evening, either. So here they were, unknown to us overconstrictive parents, being hyperexpansive as they sailed through the dark on their uncontrolled flying saucers into an infinity of what they could only describe as "fun."

My daughter's group decided that it would be more "fun" not to crash into hay bales at the bottom of the hill and so they moved to another more familiar toboggan run. My son came home with a fat lip caused by a rope having slashed across his face as he hurtled into an unknown dark form walking up the hill with a toboggan. "But, oh Mom! It was such fun!"

Fun? It seemed to me the epitome of terror, like bungee jumping, where all faith is placed in the strength and length of the rope attached to your ankle as you throw yourself over ravines, bridges, river banks.

Fun? It reminds me of the time when our children were a few years younger and we ended up inadvertently on Disneyland's Space Mountain roller coaster. The children screamed and cried and I found myself frozen in terror, clutching the small handle that seemed to be my only protection against being flung into an infinite abyss of stars and laser lights.

'Terror' and 'fun' incompatible?

So maybe I am too much concerned with the finite and control, with constricting my potentials and not willing to take risks, to let go, to be unafraid of the unknown. "Fun" to me consists of laughter, being with friends, a good play, skiing (too slowly for some) with our family, a job well done. Terror and fun are incompatible in my psyche.

But we must be doing something right with our children as they explore their expansive modes in risk-filled fun nights and yet can express their constrictive mode the following evening when they refuse to be expansive with the spare ribs which have been barbecued in 20 degree weather. I guess as long as they can feel secure enough to let us know about their joys and dislikes, we can continue to explore the meanings of "fun." And maybe as they age and find time becoming more finite and precious, they will acknowledge the "fun" that can be inherent in the little things in life.

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College in Edmonton, Alta.

Film/Music /Art

Former AC/DC roadie co-hosts evangelistic television in Moscow

MOSCOW, Russia (EP) — A former roadie with the Australian heavy metal band AC/DC says he is "overwhelmed and amazed" by the incredible response received by Soviet viewers of an evangelistic television show he co-hosted.

British-born Barry Taylor, a former member of the road crew for AC/DC, was in the Soviet Union in mid-November where he co-hosted a two-hour Christian program called "What are you living for?" Produced by the Christian Broadcasting Network (CBN) in co-operation with Soviet State Television, the program has brought 1.3 million letters to Moscow and Kiev contact addresses within weeks of its first airing.

Taylor, who speaks fluent Russian and is now the senior pastor of Lake Arrowhead Christian Fellowship in the San Bernardino Mountains of California, became a Christian some 10 years ago while touring in the U.S. with the heavy metal band. Taylor describes his conversion in his book *Singing in the Dark*.

"The aim of the program was to challenge a generation of Soviet young people with the truth of Christianity," Taylor told Dan Wooding, a California-based journalist and founder of ASSIST, a ministry which works to aid the church in countries once closed to the gospel. Taylor and the CBN crew arrived in Moscow just two days after the failed coup attempt. "Our hotel was located on Smoknsky Boulevard, which is where the main stand-off with the military took place," he said. "The bulk of the barricades were still in place and I watched as hundreds of Soviet citizens made pilgrimages there to lay flowers along the side of the street."

Taylor added that there was an "incredible sense of excitement" in the air. "People were lighting bonfires in the street and recounting their own experiences. There was much talk about the rebirth of their nation and an anticipation of the future. Ideas were sprouting everywhere."

Taylor says, "The USSR doesn't need Western culture, it needs the gospel of Jesus Christ. If we are to have an impact on the nation we must allow them to hear the Gospel in ways that are culturally relevant. There is a vast harvest, but they are not numbers, they are people, people who are used to being treated as objects, as numbers. We cannot in our zeal forget that and simply offer them a trite, packaged and formulated Gospel, because I believe Jesus wants them to come to know and embrace a Father's love."

Taylor also believes that Russian believers have much to teach us. "While there is much that we in the West can offer the Russian church we must also remember the wealth of spiritual giants who have triumphed there in the midst of godlessness," he said. "They have endured, and, more than that, been victorious in the proclamation of the Gospel. Yes, we in the West have many lessons that we can learn from them. But we must first listen to what they have to say."

Cinema summaries

Marian Van Til

Shining Through

Rated PG
Stars Michael Douglas, Melanie Griffith, Liam Neeson, Joely Richardson, John Gielgud
Written and directed by David Seltzer

Shining Through attempts to be a Nazi-era thriller, a human interest story and a love story at the same time. It's not successful on any of those counts.

The setting is World War II after the U.S.'s entry into the war. Michael Douglas plays a spy helping the U.S. and Allied war efforts while masquerading as a high-powered lawyer. Melanie Griffith is hired as the latest in a string of secretaries who don't seem to have liked working with the "lawyer."

Predictably, Griffith's character toughs it out and in her own naive way not only stands up to him but gets him to fall in love with her and to allow her to go to Germany to infiltrate a Nazi officer's home when the previous Allied operative is killed.

While the movie has a reasonably interesting plot, the inprobability of much of it is quite astonishing — even given the often astounding nature of war-time events. And most improbable of all is Melanie Griffith in this leading role.

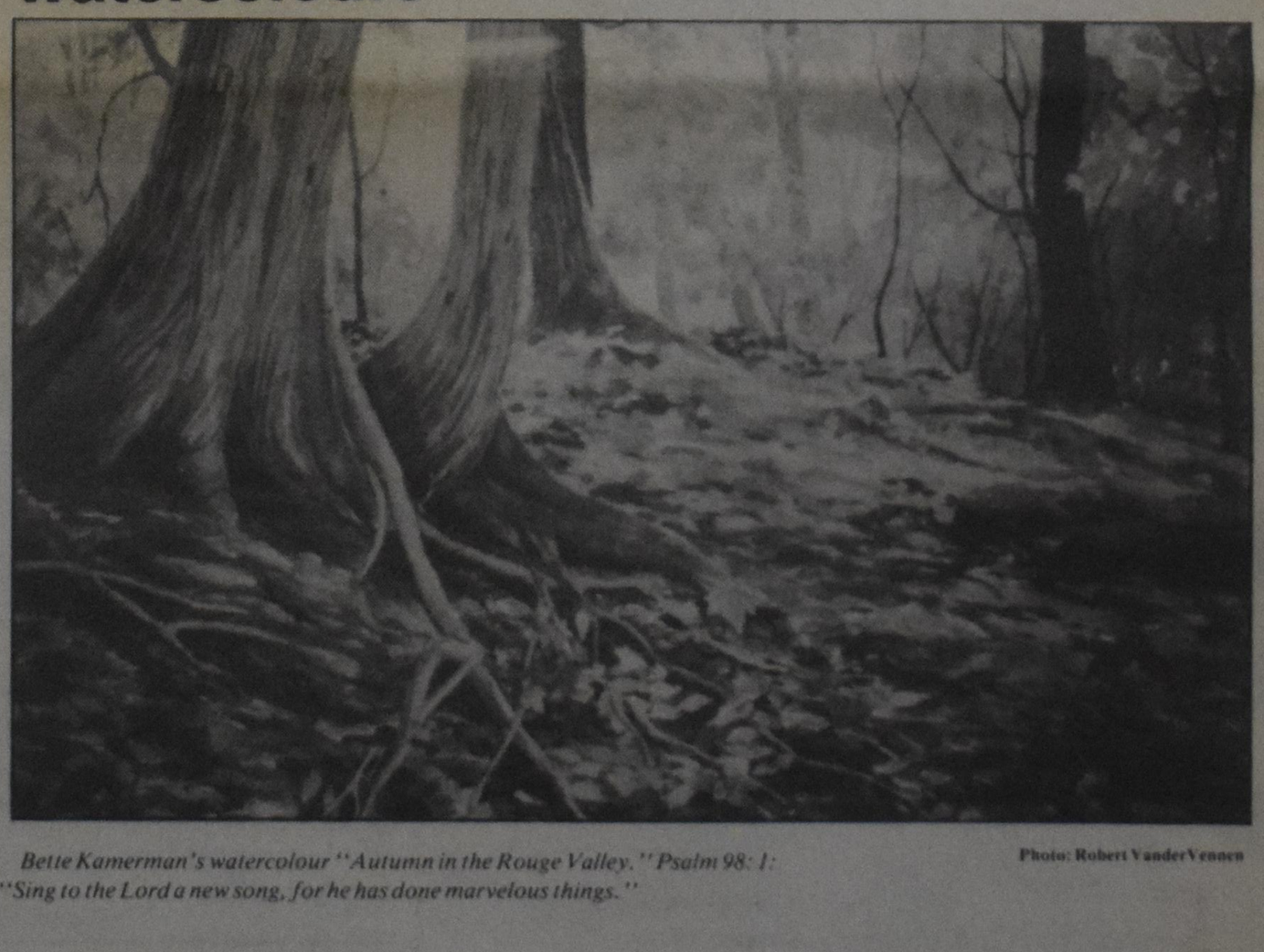
We are asked to believe that she is half Jewish (the other half Irish) and that she learned fluent if low-brow German from her German-Jewish grandmother who immigrated to the U.S. after World War I. We are supposed to believe that she can speak German "like a Berlin butcher's wife" — this of the same Melanie Griffith whose voice sounds like that of a giggly 10 year old (which is fine for a 10 year old but not for a supposedly intelligent adult woman), and whose flat Midwestern accent is stamped all over her English as well as her German. Where is Meryl Streep when you need her?

This film should win a prize for the worst casting of the year, maybe the decade. Because Griffith is so bad in the role it is impossible to suspend disbelief long enough get wrapped up in the story. That's unfortunate for the other actors, all of whom put in fine performances.

From the start, when we see Griffith in the present as a supposedly elderly woman being interviewed by the BBC about her wartime stint as a "spy," the viewer is distracted by the obviousness of the fact we're seeing a young Griffith trying — and failing miserably — to act "old." Griffith is unable to modulate her voice and mannerisms so that we are convinced she is anything but a young person in a bad make-up job.

If you're a fanatic about World War II movies you might want to see this film despite all that. Meanwhile, maybe somebody should set up a fund to get Melanie Griffith some speech and acting lessons. Oh, that's right: she and her husband Don Johnson have plenty of their own money; too bad they don't use it for a good cause like that.

Scarborough artist exhibits watercolours



Bette Kamerman's watercolour "Autumn in the Rouge Valley." Psalm 98: 1: "Sing to the Lord a new song, for he has done marvelous things." Photo: Robert VanderVennen

Robert VanderVennen

TORONTO, Ont. — To the exhibition of 11 of her watercolours in the new Agincourt library artist Bette Kamerman has given the motto "To God Be the Glory." Each of the paintings has a title and a Scripture verse which expresses her feeling about the work.

The watercolours are representations of mostly outdoor scenes which are colourful and evocative. Trees, streams and old buildings in the country are her favourite subjects. They are done with realism and sensitivity.

The showing is sponsored by the Scarborough Arts Council.

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Church

Marian Van Til, page editor

World Vision appeals to U.N. for lives of Somalians caught in fighting

MOGADISHU, Somalia (EP) — World Vision has appealed to the head of the United Nations to personally intervene on behalf of thousands of innocent women and children who are being killed and maimed in Somalia's civil war.

Since Jan. 13 shells from heavy artillery have been exploded at random in heavily populated areas of the capital city of Mogadishu as a result of clan warfare which erupted Nov. 17 of last year. The fighting has been caused by clashes between the forces of Ali Mahadi Mohamed, interim president of Somalia, and troops loyal to General Mohamed Farah Aideed, who has been trying to take control of the country.

Thousands have been killed and wounded by the shelling and an estimated 200,000 to 300,000 have fled their homes to the desert north of the city where they have constructed makeshift shelters. "Without substantial help from the outside world, mass starvation is only weeks away," wrote Graeme Irvine, international president of World Vision, the Christian relief and development organization.

In the letter addressed to U.N. Secretary-General Boutros Boutras-Ghali, Irvine included an eyewitness account of World Vision journalists Jacob Akol and John Schenk who risked their lives to bring video footage of the war victims to the outside world. Irvine also reminded the secretary-general that recent accomplishments of the U.N. in Cambodia, Yugoslavia and El Salvador have given fresh hope in the peace-keeping role of his office. He pledged the readiness of World Vision, which was forced out of Somalia in 1984 and has since been providing relief through another agency, to return "to serve the people of Somalia in co-operation with U.N. agencies at the very first opportunity."

Ontario Bible College adopts new policy of compassion for pregnant students

TORONTO, Ontario (EP) — Spurred by a suggestion by Dr. James Dobson that women in Christian environments are feeling pressured into having abortions, Ontario Bible College (OBC) has implemented a new policy to provide clear guidance to students and staff in dealing with unmarried students with crisis pregnancies.

The OBC policy on pregnancy states, in part: "College policy is open to supporting the student to continue with his/her educational program at OBC in a spirit of ongoing co-operation and within a commitment by the student to adhere to biblical standards of moral conduct."

"The need for Christian universities and colleges to address the issues of student pregnancy was recently highlighted" by Dr. James Dobson during a radio broadcast of Focus on the Family, according to James Bailey, dean of students at OBC. Too often, Dobson said, women at Christian schools say that when they found out they were pregnant they knew they would not be welcomed by their families, and they also believed the school would expel them; under these pressures they opted to have an abortion.

"The OBC student development staff had already been discussing the issue when Focus on the Family held a seminar on the topic at Calvin College, Grand Rapids, Mich., in June, 1990, for deans, presidents, counselors and health care professionals from Christian schools," Bailey wrote in a report for *Christian week*. "Two messages became obvious. First, Christian colleges must be prepared to provide compassionate support for their unmarried pregnant students. Second, the sooner the issue is addressed the better."

The OBC policy statement received the unanimous support of the student council, according to Bailey, as well as the faculty and cabinet. It has since been adopted by Ontario Theological Seminary.

Calvin College Orchestra Spring Tour 1992

Derald De Young, Conductor

Friday, March 20, 8:00 pm
Chatham, Ontario
Grace Christian Reformed Church, 255 Tweedsmuir Avenue, West

Saturday, March 21, 8:00 pm
Burlington, Ontario
New Street Christian Reformed Church, 3422 New Street

Sunday, March 22, 8:00 pm
Rexdale, Ontario
Second Christian Reformed Church, 265 Albion Road

Monday, March 23, 8:00 pm
Guelph, Ontario
First Christian Reformed Church, 287 Water Street

Tuesday, March 24, 8:00 pm
Williamsburg, Ontario
Williamsburg Christian Reformed Church, Church Street

Wednesday, March 25, 8:15 pm
Houghton, NY
Houghton College, Wesley Chapel

Thursday, March 26, 8:00pm
Goshen, NY
Charles J. Hooker Middle School Lincoln Street

Friday, March 27, 8:00 pm
North Haledon, NJ
Covenant Christian Reformed Church, 400 N. Haledon Avenue

Monday, March 30, 9:00 am
Pittsburgh, PA
Trinity Christian School, 299 Ridge Avenue

Saturday, April 4, 8:00 pm
Grand Rapids, MI
Calvin College, Fine Arts Center

Calvin College

Ugandan bishop wants AIDS test for people married in church

KAMPALA, Uganda (REC) — An Anglican bishop in Uganda has decided that people in his diocese who wish to be married in the Anglican church must first have a blood test to determine whether they have the virus that leads to AIDS.

Bishop Misaeri Kauma of Kampala estimates that in his diocese of four million Christians, some 250,000 are carriers of the AIDS virus. That is about one in every 16 persons. In all of Uganda there are about 22,000 persons who are actually sick with AIDS. There are also some 30,000 to 45,000 AIDS orphans, that is, children whose parents have died of AIDS. Uganda is the only African country that publishes statistics on AIDS.

Bishop Kauma said that children of a marriage where one of the parents was infected with the virus are nothing but candidates for death.

Dutch church turns 100 in 1992

AMSTERDAM (REC) — The Reformed Churches in the Netherlands (GKN) will mark their 100th year in 1992. It was June 17, 1892, that two separated churches joined hands in a union synod in Amsterdam. The one church, the Christian Reformed Church (CGKN), had separated from the large Netherlands Reformed Church (NHK) in the early part of the 19th century. The other part was congregations of the *doleantie*, which broke away from the NHK in 1886.

The 100th anniversary was the subject of a special issue of a GKN newspaper, *Centraal Weekblad*, in January. The authors reflected on the GKN formation and wrote with the awareness that the GKN is now in a reunion process with the NHK and the Evangelical Lutheran Church in the Netherlands.

In his lead article, Rev. E. Overeem reflected that they were not celebrating, nor even remembering. That would be a kind of triumphalism, he asserted. Rather he called for a re-thinking of the events.

The contributors noted that the two uniting churches had, in the main, two distinct spirits. Those of the earlier separation (*afscheiding*) brought a deep piety with them that they had inherited from earlier revival movements. Those of the *doleantie* brought with them a worldview of the church as an organism, which expressed itself actively in many spheres of life. Overeem called these traits "the depth and the breadth" of the GKN.

History of differences

The two churches joined with a strong conviction. The synod of union was all celebration. But problems haunted the new group. Each party continued with a sense of its own identity. Theological education could not be settled. Even today there is a debate between the Free University in Amsterdam and the Theological University of Kampen. They disagree over whether the church should control theological training. There were differences in pastoral salary. There were differences, too, over Christian education for children. There was felt difference over the authority of a local congregation compared with that of the synod.

When the contributors addressed the issues facing them today, they saw some of the same problems returning. The GKN and NHK have rather different systems of theological education. The NHK members often see GKN members as more activistic and perfectionistic. As one NHK writer remarked, the NHK's ethos has recognized that people's lives are imbedded in a context. So they have been less concerned with "getting all their ideas in a row." Whether the new name will reflect a *church* or *churches* has not been decided.

Radical Muslims may defy British parliament

LONDON (REC) — A radical Muslim group in Britain has created an alternative parliament. Radical leader Kalim Siddiqi says the parliament will evaluate British laws for their impact on Islamic communities and may even urge defiance of unacceptable laws.

Both British government leaders and moderate Muslims in Britain denounced the action. The moderate Muslims called it absurd. They charged it would damage the interests of Muslims.

Siddiqi has grown in influence since he declared support for the death sentence on author Salmon Rushdie, also a British resident. (NIRR, Nederlands Dagblad).

Over 60,000 Muscovites respond to Gospel

MOSCOW, Russia (EP) — A coalition of 24 churches in Moscow has systematically hand-delivered Gospel booklets provided by Every Home for Christ (EHC) to 300,000 homes in Moscow, resulting in more than 60,000 testimonies of salvation and/or requests for Bible study materials.

The response has been so tremendous that churches involved in the crusade have outgrown their current facilities and are scrambling to find schoolrooms and other buildings where they can hold worship services.

"This is a glorious day for Moscow," said crusade director Alexander Baraniuk of the Second Baptist Church of Moscow. "The Gospel is going out, people are being saved and churches are growing like never before."

Every Home for Christ's regional co-ordinator for the former Soviet Union, Paul Ilyin, appeared on state-run television to talk about the crusade and presented the Gospel. "I shared the EHC vision for taking Gospel booklets to every home in the former Soviet Union," Ilyin said, "and I shared the Gospel, telling the Russian people what it means to be born again and how to accept Jesus Christ as Saviour. They said the broadcast had the highest rating on Soviet television that day."

In addition to Russia, EHC is working in Ukraine, already distributing over 350,000 booklets there and receiving over 27,000 responses. Every Home Crusades currently are in progress in 70 countries worldwide.

Bible Notebook

son, be admo... many books *there is* no end; and much study *is* a weariness of the flesh. Ec.12.12.

Reading, Da.5.1
Or, *much reading*.
p.p.ch.1.18.

Al Wolters

A Kingdom parable

"A nobleman went into a far country to receive kingly power and then return" (Luke 19: 12, RSV).

These words are the beginning of a parable told by Jesus just before his final entry into Jerusalem before his death. To understand this parable properly, we need to pay attention to its setting, the historical event to which it alludes, and the meaning of the Greek word for "kingdom."

Jesus told this story just after the incident with Zacchaeus in Jericho. We can imagine him sitting on the roof of Zacchaeus's house overlooking Jericho. The disciples feel that something momentous is going to happen the next day, when Jesus would enter Jerusalem. They think that now finally the kingdom is going to come, the kingdom about which Jesus had already told so many parables. But they think that this kingdom will be a kind of *coup d'etat* against the Romans and will be established in a matter of days. So Jesus tells them another parable, "because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately" (vs 11).

Archelaus and Rome

The parable alludes to a historical incident which had happened about 30 years before when Jesus himself was a baby. King Herod the Great had died and left his kingdom to four of his sons. One of these was Archelaus, who became king of Judea (see Matt. 2: 22). However, Archelaus could not be made king without further ado. Because Judea was part of the Roman empire, Archelaus had to travel to Rome in order to be officially installed in the kingship by Augustus, the Roman emperor. And because the Jews feared Archelaus, who was a harsh and ruthless man, they sent an embassy to Rome to ask Augustus not to make him king. They were unsuccessful, however, and when Archelaus came back to Judea he had many of his political enemies executed.

Many of the details of this episode of then recent Jewish history are woven into Jesus' parable: the nobleman (literally, "a man of high birth"), the far country, the kingship, the embassy, the political reprisal, are all historical elements in the story which Jesus tells. His hearers would undoubtedly have understood the allusion, especially in Jericho where the summer palace of King Archelaus still dominated the city's skyline.

'Kingdom' and 'kingship'

But the point of the story turns around the Greek word *basileia*, usually translated "kingdom." This is a somewhat misleading translation because "kingdom" suggests a realm or territory, whereas *basileia* refers in the first place to "kingship," to the active exercise of kingly power. We are apt to misunderstand the parable if we read it in the King James Version, which says in verse 12 that the noblemen went to a far country "to receive for himself a kingdom," as though he were receiving a piece of territory in that faraway country. Instead, he went to receive the *basileia*, that is, "to have himself appointed king," as the NIV has it.

Of course the parable is not really about Archelaus but about Jesus himself. He is "the man of high birth" who is going to a far country (heaven) to receive the *basileia* (to exercise his kingship at the right hand of God). It is against him that unbelievers send an embassy, saying "we don't want this man to be king over us" (vs 14), and it is over them that Jesus will sit in judgment when he comes again.

And as for the disciples (including us), they must realize that the *basileia* about which Jesus spoke will be a long time coming. It did not suddenly appear in a *coup d'etat* against the Romans the day after Jesus told this parable. We are called to be faithful in our Kingdom service as we wait for our King to return.

Al Wolters teaches religion/theology and classical languages at Redeemer College, Ancaster, Ont.

Black churches are fastest-growing in U.S.

GRAND RAPIDS, Mich. (REC) — A survey of congregations in the USA shows that the three fastest-growing are all congregations whose members are mostly black. In Atlanta, Georgia, a congregation called World Changing Ministries grew from 1,550 members to 4,800 members in one year. Others grew by more than 2,000.

David Hall, an official of the American denomination Church of God in Christ, said that every church that grew had some kind of community development. Growing congregations have adopted a new ministry style based on the needs of the urban dweller, Hall said.

Of the 99 fastest-growing churches, 31 are independent charismatic, 23 are Southern Baptist, and others are smaller independent groups. Only a few from the mainline churches were ranked in the survey.

Lutheran World Federation finds 58 million Lutherans worldwide

GENEVA, Switzerland (EP) — There are more than 58 million Lutherans worldwide, according to figures released by the Lutheran World Federation (LWF). The total number of Lutherans at the end of 1991 was 58,693,116, the LWF figures show.

This is more than one million less than the 59,743,868 reported in 1990. The LWF explained that recalculation of the Protestant Christian Batak Church in Indonesia accounts for some of that change. The Batak church reported 2.4 million members in 1990, but only 1.5 million in 1991.

Lutheran churches in Germany reported a drop of about 500,000 members out of more than 15 million. The Church of Sweden remains the world's largest Lutheran church with 7,630,000 members. The Evangelical Lutheran Church in America is second with 5,240,739 members.

The LWF figures are supplied by the churches themselves and are calculated by various methods. The LWF has 107 member churches and does not include the 2.6 million-member Lutheran Church-Missouri Synod.

Evangelicals spread the Gospel at Winter Olympics

ALBERTVILLE, France (EP) — Five Southern Baptist missionaries were among a 140-member team which ministered at the Olympic Games, Baptist Press reported. The team, Action Evangelique Olympique (Olympic Evangelical Action), was made up of Baptist, Free Church and Brethren students, pastors and missionaries.

During the day team members passed out tracts and told people about their faith and in the evening sponsored films, concerts and Christian theatre groups.

Since people they met on the streets often were rushing to an Olympic event, many did not have time to talk, said southern Baptist missionary Dennis Barton. But after one hockey game and a skiing event, "We spent five straight hours talking as fast as we could talk," he said.

Russian military confronted with Christianity

MOSCOW, Russia (EP) — A team of 23 American and British military officers visited Russian military bases Dec. 23 through Jan. 11, speaking about Christianity, distributing Bibles and helping Christians in the Russian military form a military Christian fellowship.

The team visited pilots at Kubinka Air Base, a senior official in the Russian Ministry of Defense, cadets at the Frunze Naval Academy, soldiers and officers of the 2nd Guards Division, military families, and staff of the military newspaper, *Red Star*. Some of the older officers expressed hostility, but most of the soldiers, officers and families were eager to hear the Gospel and receive Bibles.

Woman 'returns' after talking with Jesus

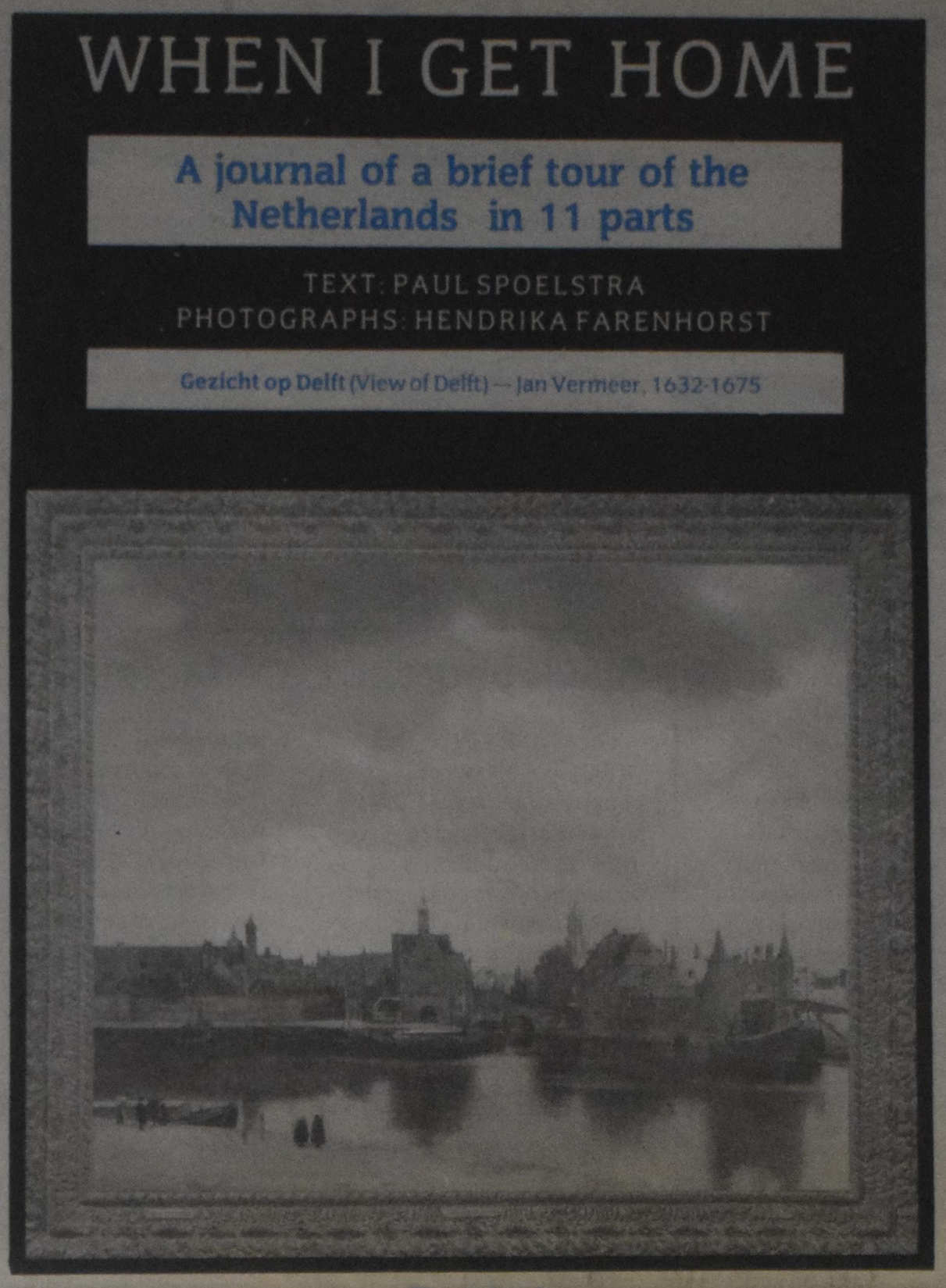
ST. PETERSBURG, Fla. (EP) — A Florida woman who was declared legally dead after suffering cardiac arrest has recovered and is receiving visitors. Doctors said they were at a loss to explain the recovery of Emma Brady, who had no vital signs when she was declared dead. Brady, 75, regained consciousness hours later. "When she came to, she told my son that she had seen her mother and dad and that she talked to Jesus and he sent her back," said her husband, Richard.

Features

WHEN I GET HOME

A journal of a brief tour of the Netherlands in 11 parts

TEXT: PAUL SPOELSTRA
PHOTOGRAPHS: HENDRIKA FARENHORST



Gezicht op Delft (View of Delft) — Jan Vermeer, 1632-1675

Part 1

Thursday, May 15 & Friday, May 16

"Let every eye negotiate for itself. Trust no agent." Shakespeare wrote it, and it is ideas like this, so thoughtlessly penned all those years ago, which have compelled me to visit the Netherlands.

It is why I am seated in a departure lounge at Pearson International Airport, eyeball to eyeball with death in the form of a DC-10, a 200-tonne pressure chamber, carrying one-quarter of its weight in volatile jet fuel, suspended by wings measuring less than 50 metres tip to tip, and powered by four wing-mounted gizmos which do not even resemble engines. I trust no agent, and I say it doesn't look like it can fly.

Airplanes terrify me. Airports positively unnerve me. Witness the mayhem: a teeming mass of humanity, most of whom seem bewildered by their very presence in the terminal; a jumble of signs and symbols straining for attention; and a chaos of buggies, baggage, bags, budgies, gerbils, guitars and grandmothers. Where is the design in all this?

Proceed to your ticket booth and a young woman feigns interest in your arrangements, but it soon becomes apparent that you are merely ciphers, the seat count. Only the numbers speak; only the computers listen.

Is everything arranged? Move to the departure lounge and learn how the word **lounge** has totally different associations for the traveller and the architect.

Do you have time to kill? Wander into an airport bookstore and pick up some light reading, a book about malevolent houses, sex-crazed catholic priests, weird pre-schoolers, demonic automobiles, or murderous dogs and cats. Prefer a tabloid? Boy has tree growing in stomach? Hitler alive but feeling poorly?

Do you need a gift? At the airport variety store you can purchase coffee mugs professing love for the most unlovable cities imaginable; gewgaws spawned in microwaves; objects indistinguishably art, ashtrays, or paper weights; and under-sized T-shirts celebrating last year's failed pennant drive.

Are you hungry? Thirsty? For the price of a week's groceries you can buy a tuna on papier-mache with a glass of white wine, a Chateau de Resolute Bay, perhaps.

★★★★★

After clearing security — anyone with a little ingenuity could sneak an armoured car past security — we bridged the distance from the lounge to the aircraft's interior. This was effected in a manner which brought sheep and sheep-pens in mind.

There was a grinding sound emanating from the sub-floor of the plane, audible evidence of a major malfunction, but the crew chose to ignore it. The captain came on the P.A. system and made some disturbingly incoherent remarks, and the flight attendants repeated some cruel lies about airplane safety. Bring your head to your knees, indeed!

Now we are rolling down the runway. One of the engines appears to be engulfed in flames, which explains why the fuselage is straining and shuddering, and why my stomach is playing the lead guitar riffs in Led Zeppelin's **Dazed and Confused**.

Brake then! Brake! Brake! Brake!

Abort this ill-fated flight and return us to our families and gardens and homes!

Stop!
Stop!
No!
Yes!
No!
Up!
Up!

Too steep! Too steep! Level off, oh please, level off!

Yes!
No!
Up!
No!

Yes! Yes! We are airborne! Flying! God is holding us in the palm of his hand, and who could have doubted that he would?

Goodbye, Canada, where we say everything twice! Au revoir, Canada, ou nous disons tout deux fois!

★★★★★

The appearance of the storied coastline of the Netherlands, partially eclipsed by the wing of our aircraft, was the only remarkable moment of our crossing, although the pilot, to amuse himself after the long journey, wrenched the aircraft through a series of air show manoeuvres, including abrupt stops, half-rolls and headlong dives before landing.

After a flight attendant kindly unpeeled my fingers from the arm rests of my seat, we were drawn from the aircraft by a portable overpass, led to a succession of glass doors and passageways, ushered onto a mechanized sidewalk, architecturally tunnelled into a customs area, and granted entry into Holland by an officer who stopped scratching the side of his nose only long enough to wave us through. My earnest solicitations went unheard.

With luggage retrieved, relatives met, emotions displayed and plans excogitated, we reached the doors of Schiphol, and, like Howard Carter on the threshold of Tutankhamen's burial chamber, I beheld for the first time the land my parents left, the fountainhead, the native soil, the Kingdom of the Netherlands. Or a parking lot thereof, to be precise.

Our itinerary, designed to terminate in Drachten, Friesland, began with a short drive to the coastal town Bergen aan Zee. There we donned sweaters against the cool sea winds, dipped our toes importantly into the frigid North Sea waters, fortified ourselves with brown bread and cheese, and commenced the progress north.

The first identifiable town we reached was Schoorl. It happened that Pablo Picasso passed a month in Schoorl in the summer of 1905 in the company of a Dutch poet named Tom Schilperoot. A biographer, Patrick O'Brian, writes of that period:

> ... In Holland Picasso beheld with dismay the school girls built like dragoons, the fog, the stout young woman who set their fifteen stone (95 kg) upon his lap. He did paint some of them, since work was a necessity to him, but although in painting them he resolved some interesting new problems to do with flesh, these pictures are not among his happiest works, and it cannot be said that the Low Countries had any decisive affect upon his career.

I didn't have to fly to the Netherlands to know that Picasso and Holland were incompatible.

However, from my Fiat window it became apparent that Holland and Piet Mondrian were indeed products of each other's imagination. First speculations are among the best, and as the kilometres rolled under our car I was struck by how tailored the landscape was, like a vast garden, regularized into blocks of colours and trimmed by strips of black water. Piet Mondrian recombined these scenes in his canvasses, of course.

In those first moments, I also marvelled at the roofs I saw. They tended to be steep-pitched, facilitating precipitation runoff and creating space. Nearly all had dormers gazing out, indicating the presence of attic bedrooms or studies; most were covered with orange tiles made of cement of fired clay. A few were artfully and seamlessly thatched, or bore a combination of thatching and tiling in which the thatching appears to be cut away. The cutaways were very stylish.

We stopped for gas in Schoorl and continued through North Holland to the Afsluitdijk, a 30 km. earthwork which separates the IJsselmeer from the North Sea. It was formed in 1932 when God, in a high mood, reached down and pinched the sea floor between his thumb and forefinger. We had spanned it and just reached the shifting patches of grass and water which support the Frisians, when my senses succumbed to jet lag. From the end of the Afsluitdijk to the next morning, I remember nothing.

"In those first moments, I also marvelled at the roofs I saw."

Paul Spoelstra is a carpenter living in Hamilton, Ont.

GROWING OLDER IN A NEW COUNTRY

Gerlofke Bootsma knits socks for a grandson. Photo: Raymond Schraa

Wilma deGroot Schraa, like her interview subject, grew up in the Netherlands. She and her husband, Ray, have lived in Edmonton since 1958. They are "retired" but involved in a number of volunteer projects for Christian agencies.

Wilma deGroot Schraa

"The years slipped by so quickly," said Gerlofke Bootsma who, at the age of 39, with her husband and family left the Netherlands and came to Alberta in April 1948.

Times during the Second World War had been difficult. After the war farming opportunities were few. It was then decided to take the "big step" and look for "greener pastures" around Edmonton.

Now, nearly 44 years later, I visited Mrs. Bootsma in her cozy home in Edmonton. The morning sun shone brightly through the window. A red velour patterned tablecloth seemed to say, "You are welcome here!" Two dainty cups and saucers were on the table, ready for use. Also a plate with delicious colourful goodies, waiting to be eaten. The aroma of freshly brewed coffee filled the room.

Mrs. Bootsma was ready to share some of her life experiences. It didn't take any prodding at all. Both elbows leaning on the table as if she were going to reveal her deepest secrets, she began, "I remember so clearly the day when our family arrived by boat in New York. There was a young boy hopping along on crutches. He started to talk to us in our mother-tongue. It seemed as though he was sent because he showed us the way and then invited our whole family for dinner. Nine people altogether! His parents had said, "If you see any immigrants that need help, ask them to come to our house."

They lived close to the harbour. "Oh," Gerlofke continued, "it was just an angel, that's how I see it! On the ship we hardly had eaten anything for 10 days, because, except for two of the children, we had all been sea-sick. We enjoyed that dinner tremendously, being back on solid ground. Oh, I will never forget that! After dinner the boy's father made sure we caught the right Greyhound bus to the Canadian border.

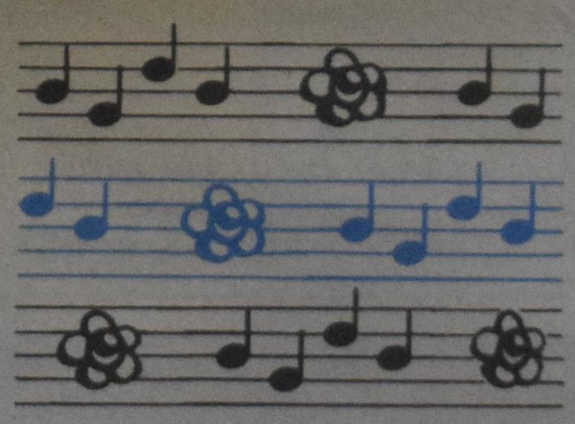
We came with seven children, the oldest 19 and the youngest three years old. My husband Jan, was then 48 already, but he had a strong will to make a new life. We lived with a farmer at Mundare for the first three months. Our children had to sleep together in a grainery. I didn't like that at all. It was open at some places and the frost could be scraped off on the inside. Jan and I had a decent place to sleep, alright. So did our youngest girl."

The wrinkles in her aging face grew deeper when speaking of the hardships they had gone through, especially in the beginning. Some of their children had said, "Dad, what are we doing here? We want to go home!"

Mrs. Bootsma's eyes became misty when speaking of some difficulties of the first months:

"Stand at the side of the road, the bus will come and stop for you, we were told: and then you'll end up in Edmonton. It was all so strange. To top it all I couldn't talk to anyone, you know. Oh, did I ever feel lost."

"Being home-sick was the worst," the elderly woman continued. "If I could have crawled back I would have! I was looking forward to church on Sundays. Then I could talk again with other people who were on the same boat. Yes, then we could understand each other. That was a feast for me!"



This brave woman also recalled the good times when her late husband played the violin and the whole family would sing hymns together. "The farmer we worked for was 'secretly' listening too. Some of the children had seen him do this. Those were times I will never forget."

"How did you learn to speak English?" I asked.

"Oh, I never learned! Yes, I can understand and speak it a little now, but fluently, no; I never learned. In the beginning my husband went for some English lessons with our oldest children. To me he said, "You don't need to go because at home we speak Dutch anyway. Whatever I learned I picked up from our children when they came home from school with those little books."

"How did your husband communicate with the farmer? Could he understand what the farmer wanted him to do?" I wondered. "Well, Jan had a small Dutch-English dictionary. He often looked up some words and he knew what to do when it came to farming and attending cows. That helped him a lot."

"You bought a farm at Cooking Lake, east of Edmonton, just after being here a few years. How did you manage to do that so quickly?

"Well, our oldest children soon found work and they all brought their earnings home. So, being thrifty and working together we could do this. Eventually we all liked living on the farm. With much dedication and the Lord's blessing we made progress. This one thing I must say, that right from the start in Canada we had more food on the table then we ever had in Holland."

She continued: "One event I should tell you about. One day Jan was bringing cows to a different pasture and they had to be led across the highway. It so happened that our dog got excited because a truck was coming. The dog acted strangely, the cows got scared and wouldn't you know that three of them were hit by the truck and died. That was a big loss because the milk quota could no longer be met."

A smile came over her aging face, just like a ray of sunshine. Then she spoke again:

"Wouldn't you know it, one of our neighbours heard about it and gave one of his cows to Jan, saying, 'You can have this cow and you can pay me just whenever it suits you.'

You know, things like that were led by the Lord. Yes, he looked after us all the time."

Gerlofke chuckled then while talking about her late husband's stubborness. He was determined to complete what they had begun in the "new world."

"The hardest thing for Jan was to close the gate for the last time after the farm was sold. Soon after we moved to the city he had a stroke, followed by a heart attack. He has been gone seven years already.

"I like living here in Edmonton. I read a lot and knit for my grandchildren and for bazaars. There is always something to be done. One thing I find, though, that I do go back a lot more to my mother-tongue. That seems to speak to me the most and I understand it best. I also listen a lot to Dutch records. I love the old hymns and organ music."

"Would you consider moving back to the old country now?"

"No, not me. I wouldn't know where to live. The old places have changed so much too. No, I like it here. All seven of our children are married. I have grand- and great-grandchildren. They are all doing well and I am very thankful. However, I do hear some other elderly people say, 'If it weren't for our children living here, we would go back.'"

Leaning back in her chair, arms crossed, Gerlofke Bootsma continued, "Life goes by so quickly. I am already 82 years old. Where have the years gone!"

It was quiet for a while. Another cup of coffee was poured, a second piece of cake enjoyed. Picking up her knitting again, Mrs. Bootsma looked at me, nodded her head and smiled. "Life is good" she said.

Art

Evans' universe belongs to God

Andrea Bush

On Feb. 4, the Institute for Christian Studies (ICS) in Toronto kicked off the new year with an opening party for painter Lynn McIlvride Evans. The crowd braved a snowstorm to be delighted by her jewel-like constructions.

Lynn doesn't wait for things to happen, whether "inspiration" or the evolution of an "art scene." Living on a dairy farm an hour and a half away from the nearest "scene" — Toronto — and only six years out of art school, she is a prolific worker and has exhibited more than six times a year since then, sometimes in two places at once, as now. Her works are on exhibit in Toronto at the Institute for Christian Studies, 229 College St., (just east of Spadina,) and at the John B. Aird Gallery in the MacDonald Block, 900 Bay St. (corner of Bay and Wellesley).

"Create in Me a Pure Heart"

When Evans ran out of canvas during her last year in the York University BFA program, she began painting and chiselling on wood panels. She prepared some small paintings for Delbello's Toronto miniature show, and has explored and developed this format ever since.

Evans cites as important influences on her the geometrical Mennonite and Amish quilts, medieval illuminated manuscripts, and Canadian artist William Kurelek, a Ukrainian Catholic painter of naive landscapes and religious themes.

But many have felt Evans' works have a Central or South American look. They are small, sometimes iconic structures, patterned decoratively right out to the outside edges of the layered frames, often in unmixed primary and secondary colours, especially red and blue. These are colours usually expressive of dramatic conflict or contrast in primitive and folk art.

Great contrasts

Formal drama is appropriate to the themes in these pictures, which involve the greatest contrasts: a heart against its own sin; a single Christian woman against oceans of churchly male prejudice; the fiery, purifying Spirit of God and the fragile, earthly human vessel (or symbolic teapot!) that holds him; angels and homespun shepherds; God and the human baby he becomes.

The biblical message is that all these opposites occur together in one world. Again, the paintings' formal structure visually echoes this central truth: Lynn's range of values (darks to lights) is moderate.

So the drama of a wide range of hot to cold pure hues is held together within a limited value range. Also, repetitive, decorative patterning of frames creates a single world of order and limitation for the forms and figures, no matter how dramatic the action. Like the Amish and Mennonite, the medieval or Russian orthodox universe, Lynn's belongs to God, and it's set forth in a limited vocabulary and syntax of form, lights and darks, colours, and elements of subject matter (including collaged words) that perhaps best suits that theocentric cosmos.

Space isn't foreshortened in the Renaissance perspective oriented towards the point of view of the individual viewer, which we moderns take to be "realism." Neither is it a 20th century zero-gravity, "non-objective," abstract space. This is not an indeterminate universe open to any hermeneutic. Her vivid creatures are usually drawn flat with a minimum of shading or perspectival definition. Divine and human, good and evil, all occupy one space and relate to each other within the parameters of that single universe of discourse.

Evans' primitive rendering is deliberately chosen (which no "primitive" does). That's not to say it's affected: this is a very natural way to render a world of such improbable happenings as God becoming a baby. It suggests an outsider's view, one that hasn't bought into over-sophisticated, mainstream perspectives which may blind people to God's most bare-faced realities. In this world, all things are possible.

Immediately accessible

Lynn uses bits of the familiar world ranging from 2,500 year old Scripture to 19th century hymnals to this year's newspapers, fusing her painted universe and our shared reality. And the smallness of the pictures with their concentric layering of rhythmically patterned frames; draws us close and then into them. So we feel close to this reality. It's immediately accessible, in all its joy and intelligence to all, just as Christ himself is painted.

Look at "Joy Cometh." Gold-on-blue waters recall 14th and 15th century paintings, altarpieces and cathedral ceilings of gold-starred blue heavens, saints with gold haloes — gold a sign of God's new cosmos. These waves of cool blue and gold run in an unending pattern around a crimson-sienna frame which embraces the figures. They're sheltered by colours of both firmament and earth. The girl's red striped bathing suit keeps us down to earth and in this century. A circle of warm-toned arms — father or Christ to child standing on his shoulders — surrounds ruddy, truly joyful faces.

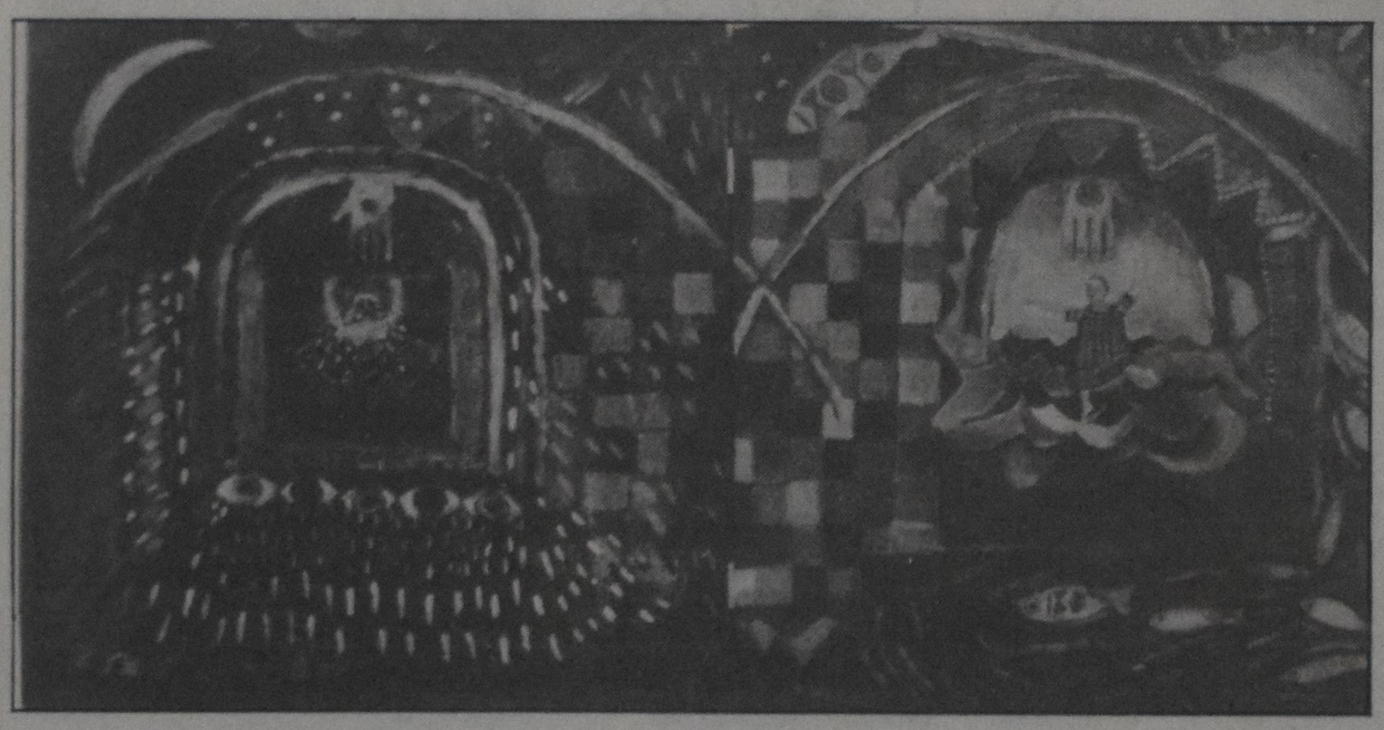
Among the "Heart" paintings, "Create in me a Pure Heart" is exceptional in its large size and in lack of frame patterning. Here are both dramatically contrasting values and colours of fire and blood. The heart is rendered quasi-anatomically, but flattened. The ventricles explode as with jets of fire or lava. Jagged and spiky shapes, perhaps thorns, afflict the centre. A sharp instrument, a chisel, was used to cut this heart into the wood. The words around it are obscured by a ring of blood red. A prayer, by contrast, is murmured all around an ocean — or evergreen — coloured frame, dark but relatively calm, unperturbed by pattern.

There are paintings too of significant Christian women, famous and anonymous, all in or on deep water. There's Amanda Smith, a 19th century "holiness" evangelist. She preaches in the midst of a tossing ocean in which stones with malevolent faces float around her. But fire issues from her head and mouth (as from the teapots).

In another painting Catherine Booth, co-founder of the Salvation Army, holds forth, walking on the water, bits of recipes in the waves. It's said that Catherine told her mother when she started preaching that she felt more comfortable in the pulpit than in the kitchen.

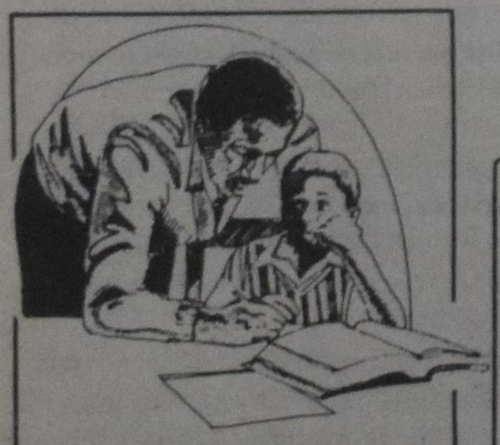
In "Church Lady Drowning in Patriarchy" one is nude, supine, sinking under the print of hymns that exclude her, like "Rise up, O Men of God." Lynn challenges us visually to a higher calling, that we love, serve and submit mutually to one another, as Christ did for even the meanest of us. Evans' art is not militant or hateful, but unmistakable and beautifully humorous to boot.

ICS welcomes visitors to the show through March 31, M-F 9-5. The Aird group show is also through March 31, hours M-Sat. 10-6.



"Joy Cometh"

Look for our promotion issue March 20



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Bolivian evangelicals call for separation of church and state

LA PAZ, Bolivia (REC) — The National Association of Evangelicals in Bolivia has challenged the government's official support of Roman Catholicism. In November 1991 they presented a petition with 24,000 signatures to their country's president. The petition asked for the amendment of the constitution.

Article 3 of Bolivia's constitution states: "The state recognizes and sustains the apostolic Roman Catholic religion. It guarantees the public exercise of every other worship."

The evangelicals proposed that this be changed to read: "The state guarantees and protects the public exercise of every religious worship that does not act counter to the laws of the republic."

Reaction among politicians and press has been negative. Some accused the Protestants of wanting to start a holy war. The vice-president said it was wrong for a minority of 24,000 to impose themselves on the Catholic majority. The president declared he would keep Article 3 intact. He said his decision "reaffirms the Bolivian people's identity with the Catholic Church."

Not all Catholics opposed

However, some opposition politicians spoke for the amendment. And some among the Catholics themselves were not opposed. One auxiliary archbishop said the country's bishops were "not insisting that this article of the political constitution of the state not be changed."

Other voices said more distance from the state might be helpful for a clearer Catholic witness. The proposal will not likely be approved soon. The evangelicals know they may have many years of work before they can persuade others of their position. They believe they must have freedom of worship and a fair place in their society. In the meantime, their action has created public debate.

EVENTS ON PAGE 15

Friends of God

Wayne Brouwer

Good Fear

"The fear of the Lord is the beginning of wisdom ... (Psalm 111: 10).

"Fear," said Michael Pritchard, "is that little darkroom where negatives are developed." We know his image is right: all the largest negatives in our lives are developed in the darkroom of fear, where the thunder forces our minds to think all their worst thoughts: I can't! I won't! I don't know how! We've never done it before!

Someone once called fear "the rawest of all human emotions." It sneaks up from behind in some premonition of apprehension. It looms over us as intimidation. It blankets us with dread. It tears at our hearts in anguish, our chests in panic, and our throats in terror.

A group of mountain climbers once were making their way up a steep, treacherous slope. They moved in unison, tethered together by a long cord. "Why the rope?" asked a spectator down below. And one who pretended to know replied, "That's to keep the sensible ones from going home!"

Neurotic fear

In his little book on prayer, C.S. Lewis wrote that religion often breeds a kind of fear that is very neurotic. God is sometimes portrayed as a far and distant being, dreadful and awesome, harsh and vindictive, who will "jerk the rug out from under the offending creature."

Of course, says Lewis, even though we know that the Bible calls us to the fear of God, we also know inside ourselves that there's something wrong with religion that consists largely in anxious trembling. He writes: "Servile fear is, to be sure, the lowest form of religion."

So what do we make of the psalmist's declaration that "the fear of the Lord is the beginning of wisdom?" How is it possible for him to breathe praise of God and fear of him in the same utterances? Obviously his religion has gone on beyond neurotic. And when we look around ourselves most of us would agree that greatly to be pitied among Christians are the quaking souls who spend a lifetime wondering whether they might sometime, somewhere, in some eternal destiny far beyond this dreadful existence, be loved by someone.

Unfortunately, recent conversations with three psychiatrists here in London reveal that *most* of their "business" comes from people in the church. They owe their livelihoods to folks who've turned religious awe into neurotic fear. And it's a tragedy.

Where wisdom begins

So what is the good fear of Psalm 111?

There's a picture that always comes to mind when I think of this verse. It's a picture portrayed vividly by Herman Melville in the dark pages of *Moby Dick*. Starbuck, one of the ship's officers says loudly one day: "I will have no man in my boat who is not afraid of a whale!" and Melville goes on to explain: "By this, he seemed to mean ... that the most reliable and useful courage was that which arises from the fair estimation of the encountered peril ...."

In other words, if you understand and respect the persons and circumstances that have a great ability to affect and shape and determine the course of events around you, then you are well on your way to living in genuine harmony with them. Blind blustering is neither courageous nor wise.

But real wisdom seeks the ground-rules for responsible interaction with the major players on the field. And foolish is the person who thinks then to ignore God. One day he or she will find the thundering quite overwhelming. Unfortunately, by then any "good fear" will be lost in terror.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Churches should lead in serving disabled

...Continued from p. 1

sought. If an agency seeks a provincial grant (partial funding of up to $50,000 is available) to convert a washroom into a disability washroom, for example, other accessibility standards will automatically apply to the rest of the facility.

Committee wants churches to comply

At its Jan. 24 meeting in Grand Rapids, Mich., the CRC Committee on Disability Concerns discussed the 1990 Americans With Disabilities Act and passed the following motion: "That a sub-committee be established to review ADA as well as similar Canadian legislation and make recommendations as to how the CRC and its local congregations can implement the spirit and the requirement of those laws even though churches are exempt from their provisions."

Bert Zwiers, although happy with the general focus of the ADA, is disappointed that churches are not required to comply. "If the world out there is doing it, why not the church?" he asks.

The committee does not see itself as a lobby group that should address the governments of the U.S. and Canada, however. Several of the members of the committee cite the principle of separation between church and state and approve of it.

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BANNER COMPETITION

The **Christian Reformed Chaplain Committee** invites entries from people of all ages for its banner competition at the occasion of the 50th anniversary of chaplaincy ministry. The banner should symbolically portray some aspect of chaplaincy.

The winning entry will be used as the cover for the anniversary bulletin.

Send a picture of your banner before **April 15, 1992**, to:

CHAPLAIN COMMITTEE
CHRISTIAN REFORMED CHURCH

CRC

342 Arrowhead Place, Kingston, ON K7M 3L3

Books

Robert VanderVennen, page editor

How churches build Canada

Church and Canadian Culture, ed. Robert E. Vander Vennen. Lanham, MD: University Press of America, 1991. Softcover, 224 pp. Reviewed by Jack Westerhof, pastor of Third Christian Reformed Church, Edmonton. $23.50.

This is a gathering of the 13 presentations of what was no doubt a first-of-its-kind consultation held in Toronto in October 1988. Its focus was Canadian culture and the impact of the church on it.

That makes this a fascinating study of churches in action. Pretty well the whole spectrum is represented. They all tell their stories — United, Anglican, Roman Catholic, Presbyterian, Baptist, Lutheran, Mennonite, Christian Reformed, and even the Eastern Orthodox. Some, like David Lochhead on the United Church, tell it teasingly, suggesting that understanding the United Church's stance with respect to culture is as simple as noting who the current moderator is!

Baptists as they used to be

Some, like Father Brian Hogan on Canadian Catholicism prior to Vatican II, and Lee Cormie on the changes in Catholic social teaching in the last 20 years, provide marvelous historical detail, colour and depth. Imagine the church in New France actually passing an ordinance prohibiting unattached young males from leaving the colony for the fur trade until all the young women the church had brought in from France had been married off! Talk about cultural clout!

There's also an essay by George Rawlyk of Queen's University. It shows Baptists as they used to be, at least in the Maritimes: champions of the oppressed. Adopting, in 1921, a 19-plank social gospel platform that stipulates "employers and employees are partners in industry and should be partners in the enterprise." And, would you believe, "women who toil should have equal pay with men for equal toil." And there's a Presbyterian contribution that takes us back to a time when within a Presbyterian vision many things held together fittingly as arranged in God's good providence! Shades of Abraham Kuyper?

All of these contributors demonstrate the thesis of this conference and this little volume: faith not only connects people with God, faith also directs our contributors to the whole fabric of our social, economic and political experience. Everything is connected.

Surprises

In that regard, not surprisingly, the evangelical wing of the church has not had a strong voice; its forte has been personal piety and evangelism, not social action. Yet even here there are surprises. The Pentecostal movement is not nearly as shorn of cultural concern as I, for one, had thought. Today that community's voice reminds us of the "moral majority," but the Evangelical Fellowship of Canada, represented by Brian Stiller, is already far beyond that in its cultural aims.

For some reason the Salvation Army's contribution is ignored. That's a flaw in an otherwise comprehensive overview. You won't find here much of a critique of the churches' social involvements; this book recounts achievements. It's written, after all, by lovers of the church.

One thing stands out. God's Word and Spirit, these essays show us, have been profoundly active in Canadian life, and the Gospel's been very much lived in the lives of Canadians. Not either, as it turns out, in the way we might have expected.

For example, wouldn't you expect the Mennonite community to adhere to a policy of withdrawal from the culture, wanting nothing more than to be let alone? That was indeed the way it used to be. Yet today their sons and daughters stand out among their peers from other traditions on a number of public policy debates!

And, conversely, the Maritime Baptist Federation which at the start of this century adopted that radical social policy I mentioned, says Rawlyk, today majors in ecclesiastical trivia! How on earth is such a thing possible?

For that matter, as Dr. Harry Groenewold observes, we are witnessing a similar turn of events in the Christian Reformed Church right now. The very same churches that once proclaimed Christ as Lord of all the realms of culture are today stifling the dreams of their young over largely irrelevant in-house disputes.

Churches get shocked into change

Churches change. Their assessments of the nation's needs change. And so their responses change. Sometimes it's a shift in theology that occasions a reassessment; the social gospel in the 1920s is a clear case in point and so is the broadened understanding of the church's mission of the latter half of our century. But churches seem, more often, to get *shocked* into change. The depression of the '30s changed

the churches. All the churches report major shifts in connection with the Second World War. And a whole new global awareness has done its part in altering church policies in recent years.

Without a doubt, faith drives culture. But faith, these stories seem to say, is not a single, simple something. And it doesn't live in a vacuum. The issues and choices the faithful face are seldom entirely black and white. That's why, though at bottom the story of the church and culture is very simply the story of two conflicting ways of life, the story we see told is one of *attempts* at obedience on the part of churches, running starts on challenges and issues seen with eyes of faith, but cloudy sometimes, not as in hindsight, with 20/20 clarity.

Today, as Paul Marshall points out, two things are happening at once. Worldwide we are living in a time of the greatest expansion of the Christian church. Yet at the same time the influence of Christianity is constantly contracting in the West.

More than ever before, it seems to me, the Christian community in the West can benefit from the wonderfully biblical insistence that every inch of culture, like the earth itself, belongs to Christ. It's our task to work with that insistence. And this collection of papers can help that along. An enlightening, inspiring book!

small talk

Alice Los

Aging gracefully

It was my birthday and, as always, the trans-Atlantic call came at 9 a.m. It was my father wanting to wish me many blessed returns of this day. We chatted for a while and he confessed that he had been boasting to his fellow residents of the old age home where he lives that it was now so many years since he became a father. (Well, all right, 62 to be precise.)

Then the conversation drifted back to his own birthday which had been three weeks earlier. It struck me how he had valued each token of interest on that day, even noting with a certain measure of regret those who seemed to have forgotten or disregarded the occasion. I wondered whether such things become more important with age. He is 88 years old now, the age of the two "krakelingen" as he wryly put it. (A *krakeling* is a Dutch cookie shaped like an eight.)

Bittersweet occasions

After we had hung up the flavour of the encounter lingered. After all, I *was* a year older and the conversation had reflected a mutual preoccupation with the swift passing of years. I mused, too, on how it had yet been another significant occasion without my mother standing right next to my Dad, waiting her turn to speak and, meanwhile, keen on not missing a word. She had completed her voyage but we were still *en route*.

I decided to treat myself to a day of reading and the book *If You Do Love Old Men* by Virginia Stem Owens fit my reflections of the hour very well. I quote from the inside cover flap: "Implicit throughout Owens's narrative is the theme of aging and the inevitable questions it raises." I haven't yet finished the book and I don't expect to come away from reading it to the end with all the answers. But no doubt there will be new insights and fresh wisdom to ponder because it's that kind of a book.

Still, questions always remain even if the final word has already been spoken: "Then man goes to his eternal home and mourners go about the streets" (Eccl. 12: 5b).

Therefore, blessed are those whose mansions have already been prepared.

Shouldn't be a frightening experience

So far, growing older has not unduly frightened me nor do I expect it ever will. But then, I'm only a beginner. The crunch [of the *krakeling*? Ed.] comes, I imagine, with failing health or loneliness or loss of independence. Any of these will demand courage and pluck. Will I find that within me?

There's another facet of the matter of aging and it concerns the next generation. Every older person blessed enough to have a loving family must come to terms with it. It's really a lifelong process and it involves the continuous, subtle shifting of position through the years.

Each shift brings with it a change in relation to the following *and* preceding generation — with the unique position of being either first or last in line most keenly experienced by the trailblazers, I'm sure. Their wealth of love and skills, garnered over a lifetime, may not be so acutely needed anymore; but that's not something to be shed at will. Therefore, to keep it available, to find new channels even if they lead to the same younger recipients, *and* to discover new needs for those skills may pose a different challenge altogether. Meanwhile, it's probably good that birthdays come only once a year ....

Alice Los lives in Inkerman, Ont., where she is trying to age gracefully.

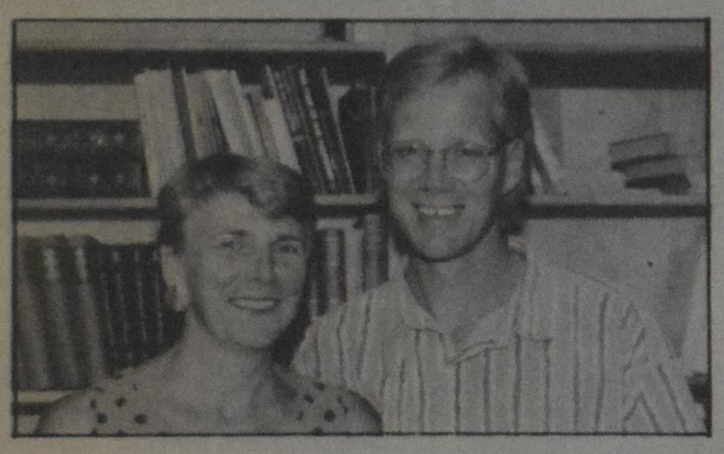
Christian schools in U.S. show continued growth

California (REC) — More Americans are sending their children to private Christian schools. Christian Schools International, an association started mainly by members of the Christian Reformed Church in North America, reported that they have had increases of between two and seven per cent every year for the last decade. In California, the Association of Christian Schools International reported a 2.3 per cent growth last year. These increases came despite the fact that the number of school-age children in the U.S. has declined in this period.

Real Estate

PARKVIEW MEADOWS

A Christian Seniors' Home in Townsend is offering one or two unit apartments with two attractive Lease Options available, starting at $890 per month. Amenities include excellent kitchen and dining room facilities with a comfortable Christian atmosphere. Contact **John Stam, Real Estate Broker at (416) 387-1767 (B) or (416) 768-1519 (R).**



Peter and Marja are IN

Dear P&M:

I'd like to make a comment about your column on Jan. 3, which featured a letter about a divorced woman named Jane. She is identified as a Christian, someone who believes in Christ, who is entering into a new relationship. I don't think that she should because she is only separated and divorced in the world's eyes, not the Lord's. There is only one conclusion: there is no divorce in heaven.

As for judging what she's doing, the right thing to do is to place ourselves beside her. The Lord himself reminds us of our own adultery and we can do nothing but forgive others for Jesus' sake.

Dear No Divorce in Heaven:

It is true that there is no divorce in heaven. But Jesus also said, "At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven" (Matt. 22: 30). This makes it difficult if not impossible to draw conclusions about divorce and remarriage from the way things will be after the resurrection.

Our own position is that a woman like Jane also has the right to intimacy, understanding and love. A divorced person is entitled to a new beginning. The pain of a marriage breakdown does not require the additional punishment of a life of solitude. Those who have been in a *hell* of a marriage may still look forward to one made in *heaven*. Our concern is that someone like Jane finds a life partner who is genuinely good for her and who shares her faith and values.

We appreciate your forgiving attitude about Jane's involvement with a man after her divorce. Please apply it also to those who have suffered through marriage breakdown and have found happiness in a new marriage. When we lovingly support someone who remarries we become a little bit "like the angels in heaven" right here on earth.

Dear P&M:

Will Christians who take their own lives go to heaven? If the answer is "Yes" you may encourage a depressed person to take his or her own life. If you answer "No" you may add to the burden of people who have lost a loved one through suicide after a long time of emotional stress or mental illness.

A number of years ago we lost a sister-in-law in this way. We were comforted when the minister preached that the Lord would not abandon our sister who sought to serve him during her life and who would be near in her deepest moment of despair.

Recently I talked with a man who claimed that several ministers had said that anyone who takes his life is eternally lost. Judas and King Saul were mentioned as proof. But to me both these men had gone away from the Lord long before taking their lives. Ahithophel also comes to mind.

Personally I feel that suicide is a grave sin but that it can be forgiven by the blood of Christ. It is not the "unpardonable sin." This realization was comforting to one of my friends whose father committed suicide.

Of course, most of these questions we must leave to the wisdom of our loving God.

Dear Never Abandoned:

We think that you have answered your own question and answered it well. The first preacher you quoted was absolutely right. God is there even "if I make my bed in the depths" (Ps. 139: 8).

This is the second letter about suicide that has come to us recently. Please see our Feb. 14 column which dealt extensively with this "cruel sorrow."

Suicide is a forgivable sin but it causes more suffering than it relieves. For this reason it is very understandable that everyone reacts so strongly against it, even resorting to pronouncing God's judgment as a restraining force. Knowing God will forgive you does not permit you to do something that will hurt others for the rest of their lives. We can only hope and pray that those who consider escape from this life will also contemplate the devastating impact a successful suicide attempt has on their families and friends.

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Events

Annual Meeting

DUTCH MARINE VETERANS

Date: Saturday, March 21, 1992

Place: Anglican Church of the Epiphany
161 Bronte Rd., Oakville, Ont.

Same location as before. Meeting starts at 11 a.m. Coffee etc. at 10 a.m. Free lunch for all.

Agenda: Voting for boardmembers, pic-nics in Ontario and/or B.C., Remembrance Day parade, a possible bus trip in the fall. Films will be shown afterwards.

We hope to see all our members and spouses. New members and their spouses will be most welcome! For information call:

Bas De Man (416) 277-0501, Piet Duyn (416) 493-6958
or Harry Roffel (416) 646-4681

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Applications must be postmarked by March 15.

SPYKMAN OPEN HOUSE

The family of **Gordon J. Spykman** cordially invites relatives, friends, former students and colleagues to join with us in celebrating the culmination of Dr. Spykman's 36 year career in teaching and the ministry, as well as the recent publication of his book entitled **Reformational Theology**.

An open house will be held in his honour on **Saturday, April 4, 1992, from 2-4 p.m. at the Calvin College Manor House.**

Home address:
Dr. and Mrs. Gordon J. Spykman
1715 Griggs S.E.
Grand Rapids, MI 49506

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Classified rates

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Note: All rates shown above are GST inclusive.

ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*
b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.
c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.
d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.
e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

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Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Thanks

SMID:

It was with great joy and thanksgiving to our Lord and Saviour to be able to celebrate our 50th wedding anniversary on Jan. 23, 1992. Our children hosted an open house on Jan. 25, in our honour, and to them we give our deepest thanks. To the many friends and family that sent cards, flowers and phone calls and for the many people that came out to the open house, we say thanks. To our heavenly Father, for keeping our children and grandchildren in the hollow of his hand, for the safe travelling mercies he gave to them as they travelled from the east and west to be home altogether, we give thanks!
"Great is the Lord and greatly to be praised."
Daniel and Sietske Smid, Winnipeg, Man.

Birth

FISHER:

"Rejoice in the Lord always, and again I say: Rejoice!" (Phil. 4: 4).
It is with great joy that we, Tim and Jeanne (nee Kloet), announce the birth of our first child,

JOEL RONALD

born Dec. 9, 1991, weighing 7 lbs., 15½ oz.
Joel's proud grandparents are Ron and Gerry Fisher of Whitby, Ont., and Martin & Marilyn Kloet of Simcoe, Ont.
Home address: 169 Chalfield Lane, Mississauga, ON L4Z 1K9

Marriage

DIEMER—LAMMERS:

With joy and thanksgiving to the Lord for bringing them together, we the children and grandchildren of

CORRIE LAMMERS
and
HENRY DIEMER

invite all their family, friends and acquaintances to witness the marriage of our parents and grandparents.
The ceremony will take place, the Lord willing, on Sat. Mar. 14, 1992, at 3:00 p.m. at Maranatha CRC, St. Catharines, Ont. Officiating ministers are Rev. Henry Katerberg and Rev. Fred Heslinga. Standing reception in Calvin Memorial Chr. School Gym, following the ceremony.
Correspondence address:
96 Lakeshore Road, St. Catharines, ON L2N 2T5

TALSMA—WOUDSMA:

TJETJE (JESSIE)
TALSMA-STRAATSMA
and
JACOB (JAKE) WOUDSMA

will exchange marriage vows, D.V., March 14, 1992, at 1:00 p.m.
The ceremony will take place at Immanuel Chr. Ref. Church, 63 Queen St. East, Brampton, Ont., pastor H. Praamsma officiating.
Future address: 421 Rossland Road West, Oshawa, ON L1J 3G9

Obituaries

March 7, 1909 — Feb. 13, 1992
The Lord called home

THEUNIS (TED) DRAGSTRA

Beloved husband of Helena (nee DeRuyter).
Dear father of:
Rena & Bill Kolkman — Londesborough, Ont.
John Dragstra — Goderich, Ont.
Martha & Bill Herriot — Victoria, B.C.
Dear grandfather and great-grandfather of:
Robert & Lissa Kolkman
Leticia & Kurtis Kolkman — Blyth, Ont.
Stephen Kolkman — Londesborough, Ont.
Katrina, John, Tanis & James Herriot — Victoria, B.C.
Predeceased by granddaughter Helen Kolkman Roetcisoender, 1985.
The funeral service was held on Saturday, Feb. 15, 1992, at the Trinity Chr. Ref. Church, Goderich, Ont., with Rev. Dirk Miedema officiating.
Correspondence address: R.R. 2, Goderich, ON N7A 3X8

Suddenly on Saturday Feb. 15, 1992,

KLAAS ZWIER

of Iroquois, Ont., went to be with his Lord.
Loving husband of Catherine Zwier (nee Hoogezand).
Loving father and grandpa of
Martin & Janice Zwier — Welland, Ont.
Amanda, Kirstin
Janet & Bob Vahrmeyer — Fenwick, Ont.
Sarah, Amie, Darren
Robert & Sharon Zwier — Welland, Ont.
Justin, Trevor, Ian
David Zwier & Liz (fiancee) — Wainfleet, Ont.
Michael & Carol Zwier — Bowmanville, Ont.
Ephesians 1: 11, 12.
Correspondence address: C. Zwier, 2 Billings Ave., Iroquois, ON K0E 1K0

Anniversaries

Congratulations to Arie and Menk Vander Lugt (nee Kuyvenhoven) on the occasion of their 40th wedding anniversary!

Naaldwijk — Burlington
1952 — March 19 — 1992
"I give Thee thanks, O Lord, with my whole heart" (Ps. 138: 1a).
With praise and thanksgiving to God, we announce the 40th wedding anniversary of our parents and grandparents,

ARIE and MENK VANDER LUGT
(nee Kuyvenhoven)

Happy anniversary Dad and Mom, Opa and Oma!
Love from your children and grandchildren:
Gerald & Judy Vander Lugt — Richmond Hill, Ont.
Bryan, Danielle, Jeffrey
Peter Vander Lugt — Las Cruces, NM
Corinne & Martin Tempelman — Grand Rapids, Mich.
Matthew
Pauline & Jack Smit — Smithville, Ont.
Robert
Len & Denise Vander Lugt — Burlington, Ont.
Aaron
An open house will be held at their home on Thursday, Mar. 19, 1992, from 7:00 - 8:30 p.m.
Best wishes only.
Home address: 1135 Gallagher Rd., Burlington, ON L7T 2M7

Anniversaries

1957 — March 15 — 1992
"Unless the Lord builds the house, those who build it labour in vain. Unless the Lord watches over the city, the watchman stays awake in vain" (Ps. 127: 1).
"Blessed is everyone who fears the Lord, who walks in his ways" (Ps. 128: 1).
With praise and thanksgiving to God, we, the family of

GEORGE and CORRIE HOOGHIEM
(nee Helder)

are happy to announce our parents' and grandparents' 35th anniversary.
With love:
Annette & Henry Hartemink — Aylmer, Ont.
Carrie, Denise, Katie, Melanie, Richard, Kendrick, Evan
André & Sylvia Hooghiem — Aylmer, Ont.
Michael, Jeremy, Bradley
Allen & Randee Hooghiem — Aylmer, Ont.
Shandee, Craig
Evelina & Eric Hartemink — Belmont, Ont.
Karen, Evelyn, Brenda
Home Address: 322 John St. S., Aylmer, ON N5H 2E2

Obituaries

Groningen — Lindsay
1912 — 1992
Peacefully, in her 80th year, on Jan. 3, 1992, the Lord called home our beloved mother,

(ROELI) TRIENTJE ROELEFINA OTTENS
(nee Doorn)

Mom's favourite text was:
"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27: 1).
Dearly beloved mother of:
Heike & Gerlie Ottens — Calgary, Alta.
Jan & Mary Ottens — Dunsford, Ont.
Loving oma of:
Tina & friend Rick — Lindsay, Ont.
Sue & Hank Ufkes — Omemee, Ont.
Pete & Kathy Ottens — Calgary, Alta.
Steve & friend Natalka — Calgary, Alta.
Shane Ottens — Dunsford, Ont.
Cherr Ottens — Dunsford, Ont.
Oma will be sadly missed by seven great-grandchilden.
Predeceased by her husband Peter Arend Ottens, 1960.
The funeral service was led by Pastor Kirk McNeill in the Chr. Ref. Church, Lindsay, Ont.
Correspondence address: 3307-39th St. W., Calgary, AB T3E 3J3

Dronrijp, Fr. — Grimsby, Ont.
the Netherlands — Canada
Apr. 21, 1905 — Feb. 20, 1992
Psalm 121
Predeceased on Feb. 15, 1985, by her husband Anthony, the Lord called home our beloved mother, grandmother and great-grandmother,

ANTJE KISTEMAKER
(nee Douma)

Lovingly remembered by her childen:
Liz & George Snieder — Orillia
Joe & Jackie Kistemaker — Holland Landing
Al Kistemaker — Hornepayne
Tony Kistemaker — Newmarket
Peter & Marielle Kistemaker — Sudbury
Bill & Carol Kistemaker — Cambridge
Tina & Luke Vernhout — Mississauga
Leo & Gundy Kistemaker — Brampton
Ann & Ben Bergwerff — Ospringe
and many grand- and great-grandchildren.
The funeral service was held on Monday, Feb. 24, 1992, in the Bethel Chr. Ref. Church in Newmarket, the Rev. Michael Veenema officiating.
The family wants to express their profound appreciation to all the staff at Shalom Manor in Grimsby for their loving and excellent care given for many years to our parents.

On Saturday Feb. 15, 1992, the Lord called home to be with him forever, our dear friend,

KLAAS ZWIER

at the age of 55.
It is our prayer that the Lord will give comfort and strength to Catherine and her children.
Romans 8: 37-39.
Jonn & Fien Veldman
Henry & Jean Katerberg
John & Joan Kiers
Bert & Aleda van Soelen

For Sale

Evangelistic Materials in Arabic
Also, in English,
The Bible and Islam
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More teachers on following pages ...

Teachers

BRAMPTON, Ont.: John Knox Chr. School seeks applications for a position in the **primary grades** for the 1992/93 school year. **French and music** an asset. All interested in applying, please forward application and resume to:
Mr. I. Witteveen, Principal
John Knox Chr. School
82 McLaughlin Rd. S.
Brampton, ON L6Y 2C7
Phone: (416) 451-3236
Fax: (416) 451-3448

Classified

Teachers

Alliston, Ont.: Alliston Community Chr. School, an interdenominational school in Alliston, invites applications for a possible vacancy in **Kindergarten** (half-time, full-day) position, as well as somebody to teach classes in **Grades 5 to 8** to provide time for administration duties and special education. This could be a combined position. Ability to teach **French** and **music** would be considered assets. Applications and inquiries may be sent to:

Gerty Baarda
c/o A.C.C.S.
Box 1122
Alliston, ON L0M 1A0
Phone: (705) 435-4611

AYLMER, Ont.: Immanuel Christian School invites applications for possible openings at all grade levels (one to include junior intermediate phys. ed.)
Send letter of application and resume to:

Andy VanderPloeg, Principal
Immanuel Chr. School
75 Caverly Rd., Aylmer, ON
N5H 2P6
or call (519) 773-8476 (school)
or (519) 773-5009 (home)

BOWMANVILLE, Ont.: Durham Chr. High School invites applicants for the position of **physical education/ English** for the 1992/93 school year. Please send applications to:

Ren Siebenga
Durham Chr. High School
R.R.#1, Bowmanville, ON
L1C 3K2

CHATHAM, Ont.: Chatham Christian School invites applications for its **special education** position. This opening will be combined with some classroom teaching to become a full-time position. Our special education program currently deals with diagnosis and remediation of learning difficulties, but may be expanded to include other exceptionalities. We are seeking an enthusiastic and creative teacher with training in special education or reading to join our team. Please direct inquiries and applications to:

Rick Klooster, Principal
Chatham Chr. School
72 Tissiman Ave.,
Chatham, ON N7M 4G5
Tel.: (519) 352-4980

DUNDAS, Ont.: Calvin Chr. School invites applications for a **qualified remedial teacher**, experience preferred. The position is the equivalent of 5/8 full time. It is possible to combine it with a 3/8 gr. 6 position if desired. Please forward all inquiries and resumes to:

Mr. Jack Zondag, Principal
Calvin Chr. School
542 Ofield Rd., N., R.R.#2, Dundas
ON L9H 5E2
Phone: (416) 627-1411

JARVIS, Ont.: Jarvis District Chr. School invites applications for the following positions for the 1992/93 school year: a **possible primary opening, a possible junior opening** and a **definite junior opening.** A strength in **French** would be an asset for the junior level teacher who would hopefully be able to teach French at the **intermediate level** on a rotary basis. J.D.C.S. has 10 classrooms, a good resource program, 236 students and a total of 14 staff members. If you would like to join a team of enthusiastic and dedicated teachers as part of a supportive Chr. community, please send your letters of application, resume and related materials to:

Garry Glasbergen, Principal
Box 520, Jarvis, ON N0A 1J0
Phone: (519) 587-4444 (school)
(519) 587-5374 (home)

DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for definite openings in **Grade 1** and **Grade 7** for the 1992-1993 school year. The ability to teach **French** will be regarded as an asset.
CCS is a well established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of more than 220 students for next year.
As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities.
If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the Principal:

Mr. A.J. Vanderstoel,
Calvin Chr. School
Box 141, Drayton, ON N0G 1P0
Phone: (519) 638-2935
Fax: c/o (519) 638-5221

DUNNVILLE, Ont.: Dunnville Christian School, with approximately 180 students in K-8, invites applications for a possible part-time opening in **Grade 2** for the 1992-93 school year. It is presently a 40 per cent position which may increase. Address all applications and inquiries to:

Richard Van Egmond
Dunnville Chr. School
R.R.#1, Dunnville, ON
N1A 2W1
Tel.: (416) 774-5142

FRUITLAND, Ont.: John Knox Memorial Christian School welcomes applications for **possible positions** at the **primary, junior and intermediate levels** for the 1992/93 school year.
Also needed is a maternity leave replacement from September - December 1992. Interested teachers should contact the Principal, Mr. Julius de Jager for further information and application forms.

John Knox Memorial Chr. School
795 Highway # 8, Fruitland, ON
L0R 1L0
Phone: (416) 643-2460

KELOWNA, B.C.: Kelowna Chr. School is seeking applicants for possible openings in **primary, intermediate, secondary, and a definite opening for a .5 special ed. teacher** for the fall of 1992. At the secondary level we are specifically looking for expertise in the areas of **computer science, senior band, fine arts** and the **humanities.** We also have a possible opening in administration at the elementary level. K.C.S. presently offers a K-11 program but will be expanding to include Grade 12 for the fall of 1992. Resumes may be sent to:

Larry Simpson, Principal
Kelowna Chr. School
3285 Gordon Drive
Kelowna, BC V1Y 3K8
Phone: 1-604-861-3238

KINGSTON, Ont.: Kingston Chr. School has an opening at the **primary level** in the 1992/93 school year due to a maternity leave. Due to potential enrolment growth we are also looking for full- or part-time applicants at **the intermediate** (7/8) and **primary level** for possible positions.
If you would like to become part of a dedicated team of Christian educators in a new facility for a multi-denominational school, please send application and resume to:

Kingston Chr. School
R.R. #3
1212 Woodbine Rd.,
Kingston, ON K7L 4V2
Attention: H. Pott

KITCHENER, Ont.: Laurentian Hills Christian School invites applications for the 1992/93 school year. There are possible openings in **primary and junior teaching positions.**
Interested applicants should send resumes to:

Mr. Luke Janssen, Principal,
Laurentian Hills Chr. School
11 Laurentian Drive, Kitchener, ON
N2E 1C1

LACOMBE, Alta.: Lacombe Christian School invites applications from qualified teachers for an **elementary music** position and for **two possible positions at the upper elementary level.** A background in French is desirable. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:

Wernart van Deventer
Lacombe Chr. School
P.O. Box 1749
Lacombe, AB T0C 1S0
Phone: (403) 782-6531

LONDON, Ont.: London Parental Chr. School invites **beginning and experienced elementary teachers** to apply for **possible** teaching positions at the **junior and/or intermediate grade levels.**
We are a school community, serving more than 100 families, located in the heart of south western Ontario.
Interested candidates are requested to send a letter of application and resume or contact the Principal:

Mr. Herb Goodhoofd,
LPCS,
202 Clarke Rd., London, ON
N5W 5E4
Phone: (519) 455-0360

We look forward to hearing from you.

MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for **primary and intermediate teaching** positions. A **background in music** is desirable as well as **computer literacy**. Please send resumes to:

T. Vroon, Principal
Haney - Pitt Meadows Chr. School
121240-203rd. St.,
Maple Ridge, BC
V2X 4V5 Canada
Tel.: (604) 465-4442

NANAIMO, B.C.: Nanaimo Chr. School is seeking applicants for a **junior high teaching** position to begin in September 1992. Join a growing interdenominational school community on beautiful Vancouver Island. Send resume to:

Mr. Ben Hendricks, Principal
c/o Nanaimo Chr. School
198 Holland Rd.
Nanaimo, BC
V9R 5K3

NEWMARKET, Ont.: Holland Marsh District Christian School. We have a possible opening at the **Grade 8** level for someone with ability in **French** and **music.** Please apply if teaching 16 students in a growing school appeals to you. Contact:

Corrie Bootsma, Principal
Holland Marsh District Chr. School
R.R. #2, Newmarket, ON
L3Y 4V9
Phone: (416) 775-3701

OTTAWA, Ont.: Redeemer Chr. High School invites applications for teachers for possible openings in **all areas** for Sept. 1992. Applicants should be qualified teachers with an ability to integrate a Chr. perspective in their subject areas.
Become a teammember in a vibrant school community! Please forward resume with written application to:

Derrek Maggs, Principal
Redeemer Chr. High School
2199 Regency Terrace
Ottawa, ON K2C 1H2
Phone: (613) 721-8233
Fax: c/o L. Triemstra (613) 225-3758.

OSHAWA, Ont.: Immanuel Chr. School invites you to send your resume for a **possible** opening in the **primary or junior department.**
Send to:

Immanuel Chr. School
849 Rossland Rd. West
Oshawa, ON L1H 7K4
Att.: Mary Hosmar, Principal.

PORT PERRY, Ont. : Scugog Christian School, an interdenominational school in Port Perry, Ont., invites applications for a **Teacher** and a **Teaching Principal** for the 1992/93 school year.
Openings are in the **primary and intermediate divisions.** Please address all applications and inquiries to:

Mrs. Peggy Michel
14080 Old Scugog Rd. Blackstock
ON L0B 1B0
Tel. (416) 986-5262

PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for **computer, English, French and woodworking (junior secondary)** and **possible intermediate positions** for the 1992/93 school year.
Applications are to be sent to:

Cedars Chr. School
701 N. Nechako Rd.
Prince George, BC V2K 1A2
Attention: Mr. John Reems
Phone: (604) 564-0707

ROCKY MOUNTAIN HOUSE, Alta.: Rocky Christian School has two possible openings in junior high for the 1992/93 school year. We are looking for experienced or new teachers with a combination of teaching areas in **English/history/ science/P.E., and French**. We also have a definite opening in **Grade 6** and a half position in **special ed.** Please send your letter of application, statement of philosophy of Christian education, resume, and references to:

Rocky Chr. School
5204 - 54th Ave.,
Rocky Mountain House, AB T0M 1T0
Attention: Mr. W. Slofstra, Principal
Deadline: March 31, 1992

SARNIA, Ont.: Sarnia Chr. School invites teachers to apply for possible teaching positions at **various grade levels** for Sept. 1992. We are particularly interested in teachers with expertise in areas of **science and music** (instrumental). Please send resume and letter of application to:

Mr. Pete Weening, Principal
Sarnia Chr. School
1273 Exmouth St.
Sarnia, ON N7S 1W9
Phone: (519) 383-7750

ST. THOMAS, Ont.:
Ebenezer Chr. School, invites letters of application for a **primary position** and a **possible part-time intermediate** position to begin September 1992.
Please send letters of application or inquiry to:

Mr. T. DeKoter, Principal
77 Fairview Ave.
St. Thomas, ON N5R 4X7
Phone: (519) 633-0690

TRENTON, Ont.: Trenton Christian School. Due to an anticipated increase in student enrollment, we are inviting letters of application and resumes for possible openings in both the **primary** and **junior grade levels.**
Please contact:

Jeremy VanDuyvendyk, Principal
Trenton Chr. School
20 Fourth Avenue, Trenton, ON
K8V 5N3
Tel.: (613) 392-3600

VERNON, B.C.: Vernon Chr. School, located in the beautiful Okanagan Valley of British Columbia, is a quickly growing interdenominational school offering educational programs for students in Kindergarten — Grade 8. Due to the anticipated increased student enrollment, the Vernon Chr. School is seeking applications for **possible openings in both the primary and intermediate grade levels** for the 1992-93 school year. Those interested in these teaching positions are encouraged to direct inquiries and/or send resume's to:

Elco Vandergrift
R.R. #3, Site 19A, Comp. 4
Vernon, BC V1T 6L6
Phone: (604) 545-7345

WYOMING, Ont.: John Knox Chr. School has three openings for the 1992/93 school year. We will require a teacher of **Grade 1** (20 pupils), one teacher for the **junior grades** (25 pupils) and a **half time remedial teacher.**
Interested individuals should send resumes to:

Wm. Hordyk, Principal
Box 81, Wyoming, ON N0N 1T0
or call: (519) 845-3112

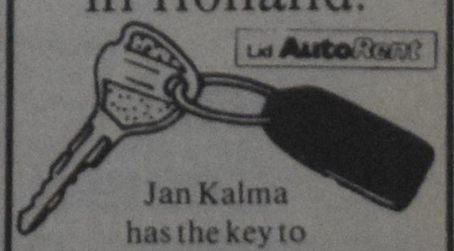
Help Wanted

Redeemer College requires a **sessional** or **tenure-track instructor** beginning **Aug. 1, 1992** (pending budgetary approval) in **psychology** (developmental and clinical).
Applicants should possess or be near completion of a doctoral degree and should be committed to teaching and pursuing scholarship from a Reformed Christian perspective.
Applications for a part-time position may also be considered. Direct inquiries and applications to:

Dr. Justin Cooper,
Vice-President (Academic)
Redeemer College,
Ancaster, ON L9G 3N6

Miscellaneous

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.
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TOLL FREE 1-800-465-KIDS

Classified

Miscellaneous

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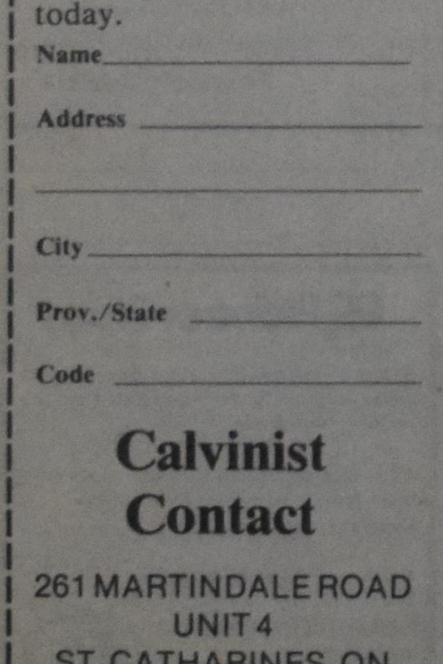
Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

Help Wanted

Chaplaincy position in Alberta

Applications are now being accepted for a full-time co-ordinating chaplaincy position at the **Grande Cache Correctional Centre in Alberta.**
Interested clergy please call as soon as possible:
(613) 549-2900



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L2W 1A1

Teachers

VACANCIES

Smithville District Christian High School has a vacancy for a **French teacher** and **possible positions** in the **social sciences, music, Bible, science and English** for the 1992/93 school year.

Please send all applications and direct all inquiries to:
Smithville District Chr. High School
6488 Smithville Road, R.R. #1
Smithville, ON L0R 2A0
Attention: Marc Stroobosscher, Principal
Phone: (416) 957-3255
Fax: (416) 957-3431

DUNCAN CHRISTIAN SCHOOL

Duncan Christian School Association operates a Christian interdenominational day school from K-12, with 300 students.
We invite applications for the following positions:

ELEMENTARY:
Possible vacancies for Grade 1-5. Special education teacher also needed. Band or music would be an asset. Some junior secondary instruction in band is a possibility.

The qualifying applicants should be eligible for B.C. certification. Please send application, resume and references to:
Mrs. J.M. Spyksma
5781 Chesterfield St.
Duncan, BC V9L 3M1
Tel.: (604) 746-5341

London District Christian Secondary School

invites applications for positions in: **English, math, science, Bible** and possibly **French,** for the 1992/93 school year.

Please send your letter of application, accompanied by a statement of faith, resume and references to:
Mr. H. Kooy, Principal
c/o LDCSS,
24 Braesyde Ave.
London, ON
N5W 1V3

PRINCIPAL

is required beginning **September 1, 1992.**
We are seeking a Christian school administrator with a commitment to Jesus Christ and Christian education, for an interdenominational K-8 school with 135 students.
The successful applicant must be an experienced educator, demonstrate a love for children, be goal oriented and a team player.
Please direct your inquiries to:
Search Committee
Listowel Christian School
Box 151
Listowel, ON N4W 3H2
Randy Jolliffe, (519) 291-1786

Help Wanted

MANAGER REQUIRED

Job opening: **March 15, 1992.**
Small manufacturing plant requires a **working manager.** Job duties include: order desk — customer service — run scheduling — employee relations. Some manual labour occasionally required. Should be able to handle bagged product. Benefit package available. Wages negotiable based on experience. Send resume to:
Armstrong Milling Co. Ltd.
205 South Cayuga St.
Dunnville, ON N1A 1C5

Help Wanted

CHALLENGING OPPORTUNITY

Progressive South-Western Ontario company is seeking a motivated individual to fill the position of

ASSISTANT TRAFFIC MANAGER

Must be knowledgeable in all aspects of the truck transportation industry involving LTL and cross-border traffic as well as maintaining driver and equipment files, scheduling P&D and related activity, etc.

Please forward resume and expected salary to:
File No. 2580, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

FULL TIME FAMILY SUPPORT WORKER

A family of four, three with special needs, located in the High Park area of Toronto, requires a full-time, mature, committed person to supervise, co-ordinate and assist with in-home family care and community integration.
Monday - Friday: 8 a.m. - 4 p.m. Position starts **June 1, 1992.**
Resumes to be in by **April 30, 1992.**
Send C.V. to: **Rita Schouls**
90 Laws Avenue, Toronto,
ON M6P 2Y7

TEACHERS/SOCIAL WORKERS

Considering a career change? We are seeking a

YOUTH WORKER

to provide leadership in organizing youth programmes, counselling young people, teaching catechism, and leading occasional worship services.
Several years experience in related work is preferred; ordination is not required.
Salary dependent on experience and qualifications, but in $35,000 - $48,000 range.
Address inquiries to: **Immanuel CRC, c/o G. Bloemendal, 19 Wheatfield Rd., Brampton, ON L6X 2V4**

PRINCIPALS AND TEACHERS NEEDED BY CHRISTIAN SCHOOL SYSTEM IN ALBERTA

Koinonia Christian Schools are interdenominational and independent schools with a discipleship ministry. **Elementary/secondary/administrative openings.**
Grade 1-12 and Teen Group Home settings.
Submit resume to:
Box 1405, Didsbury, AB T0M 0W0

CHILD SUPPORT COUNSELLOR

The **House for Women in Crisis**, associated with an evangelical inner-city mission, strives to meet the needs of abused women and their children through emergency shelter and counselling and is looking for a child support counsellor.

Full-time position available for applicant with either CYW or ECE diploma, or social science degree. Applicant should also have related experience working with children in a therapeutic setting.

Send resume and statement of why you desire this position, no later than **March 27, 1992,** to:

Mission Services of Hamilton Inc.
Child Support Counsellor — I.H.C.
P.O. Box 368
Hamilton, ON L8N 3C8

Events/Classified

Help Wanted

The Institute for Christian Studies plans to add three new faculty positions over a period of three to five years, pending budgetary approvals. The Institute invites applications from scholars who pursue foundational studies in

Economics,
Psychology,
Biblical Studies/Hermeneutics, and
Philosophy of Science and Technology.

Women candidates are particularly encouraged to apply. Applicants should posses a Ph.D. and should subscribe to the Christian basis of the Institute. Responsibilities include teaching master's and doctoral level courses, thesis supervision and committee duties, participating in interdisciplinary faculty research projects, and engaging in an individual program of academic research and publishing.

Current starting salary is approximately **$38,000 + benefits.**

In accordance with Canadian immigration laws, this advertisement is directed to Canadian citizens and permanent residents.

Qualified candidates should send a letter of application, curriculum vitae, and names of three references to:

Dr. Harry Fernhout, *President*
Institute for Christian Studies,
229 College Street, Toronto, Ontario, M5T 1R4.

ICS INSTITUTE FOR CHRISTIAN STUDIES

Calendar of Events

March 4-14	"On wings of song," a concert tour by two well-known Dutch artists, Jan Lenselink (organ) and Jacques Marcus (flute). All events start at 8 p.m. **March 4**: CRC, **Lindsay**, Ont.; **March 5**: Can. Ref. Church, **Orangeville**, Ont.; **March 6**: CRC, **Mount Brydges**, Ont.; **March 7**: Maranatha CRC, **Bowmanville**, Ont.; **March 11**: Can. Ref. Church, **Attercliffe**, Ont.; **March 12**: Ebenezer Can. Ref. Church, **Burlington**, Ont.; **March 13**: Maranatha CRC, **St. Catharines**, Ont.; **March 14**: Second CRC, **Brampton**, Ont.
March 6	Art show "Impressions of Love" by George Langbroek at ICS, **Toronto**, Ont. Opening reception 5-9 p.m. on March 6 (show continues till March 31, 9-5 p.m. daily).
March 7	Musicale '92 — "Our God is an Awesome God" — presented by Mississauga's John Knox Chr. School, at 7:30 p.m., Mississauga Gospel Temple, **Mississauga**, Ont.
March 12	Public forum on "The new world order — justice in international relations." Speakers: Doug Roche and David Koyzis. At 8 p.m., Ewart Angus Hall 1A1, McMaster University, **Hamilton**, Ont. Admission free.
March 13	Piano recital by Fred De Haan, at 8 p.m., Redeemer College, **Ancaster**, Ont.
March 14	Conference "Partnership in the Gospel VII" with keynote speaker Rev. Andrew Kuyvenhoven. From 9 a.m. - 3 p.m. at Calvin Seminary, **Grand Rapids**, Mich. For info. call (616) 454-4888.
March 28	35th Anniversary banquet, 6 p.m. at Hamilton District Chr. High School, **Ancaster**, Ont. For tickets call (416) 648-6655.
March 28	Easter concert, with organist Andre Knevel, at 8 p.m., Mountainview CRC, **Grimsby**, Ont.
March 29	Dutch service led by Rev. J. Kuntz, 3 p.m., CRC, **Ancaster**, Ont.
Apr. 3	Showing of the film "Children at risk," featuring James Dobson and Gary Bauer. At 7:30 p.m., CRC, **Williamsburg**, Ont.
Apr. 4	CLAC celebrates its 40th anniversary at the biannual convention at the Edmonton Convention Centre, **Edmonton**, Alta. Theme for the day: "In the Presence of Justice." Keynote speakers: Dr. Paul Marshall and the Hon. Elaine McCoy, Alberta's Minister of Labour.
Apr. 17	"Komt nu met zang," annual Dutch song festival, 7:30 p.m., CRC, **Ancaster**, Ont.

Events

BLUE MOUNTAIN COUNCIL'S 25TH ANNIVERSARY, MAY 23, 1992

All past counsellors and their spouses are invited to come out and celebrate with us.
For more information contact: **Ed Aukema at (519) 925-6389.**

JOIN US FOR THE

35th ANNIVERSARY

OF THE
HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
A SPECIAL INVITATION TO FORMER STUDENTS, TEACHERS AND MEMBERS
FRIDAY MARCH 27th 7:30 PM

ALUMNI CHALLENGE BASKETBALL
TEACHERS VS SR. GIRLS
ALUMNI VS SR. BOYS
FREE ADMISSION

SATURDAY MARCH 28TH 6:00 PM
ANNIVERSARY BANQUET
WITH NOSTALGIC TRIP THROUGH H.D.C.H. HISTORY AND MUSICAL ENTERTAINMENT

BANQUET TICKETS $17.50 PER PERSON
AVAILABLE BY CALLING SCHOOL OFFICE
(416) 648-6655 LIMITED SEATING

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Supervisor/Instructor for Janitorial/Housekeeping

Preference for individuals with solid experience. OHA Certification an asset. To supervise/train persons with various disabilities, teach curriculum in a classroom environment, maintain building, and develop outside contracts and placements. Involves case management functions.

Please send resume and letter explaining why you desire **this** position to:

Director, Marty Karl Centre for Personal Development
P.O. Box 368
Hamilton, ON L8N 3C8
Tel: (416) 522-5542, Fax: (416) 521-0251

SEEKING A PASTOR

West-End Chr. Ref. Church, Edmonton, Alberta, is seeking an ordained pastor to serve as Minister of Congregational Life and Outreach.

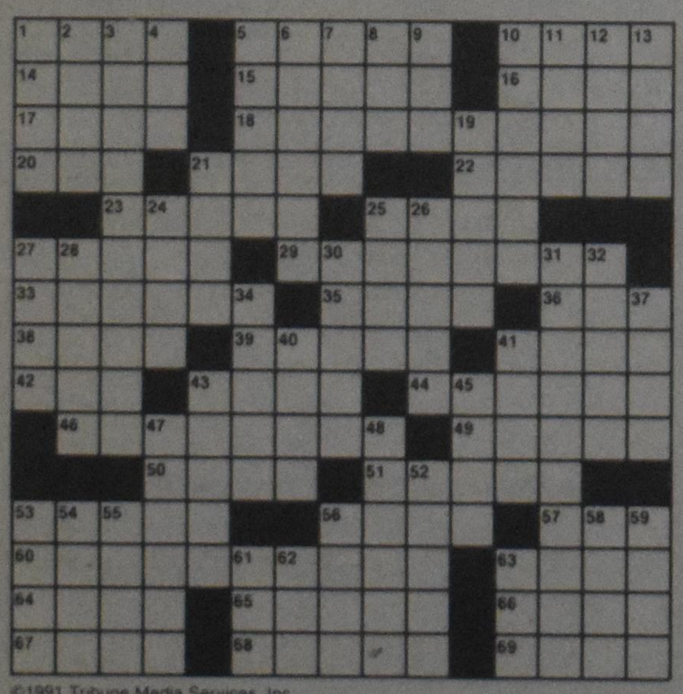
The successful applicant will join an existing staff ministry consisting of Pastor, Youth Director, Music Director, and Administrative Assistant. This will be a full-time position focusing on outreach, congregational visiting, teaching, preaching, and counselling as required. A complete position description and church profile is available on request.

For more information, please contact:

Rick Struik, chairperson Search Committee,
(403) 489-8080 (day), or (403) 481-3016 (evening), or write to
West-End CRC, Search Committee,
c/o Rick Struik,
14308-87 Avenue, Edmonton, AB T5R 4E2

Weekly puzzle

by Wilson McBeath



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ACROSS
1 Daybreak
5 Psychiatrist Alfred
10 Quote
14 Charge for changing one money to another
15 Ecru
16 Author Anita
17 Stopper
18 Noted racetrack
20 Pouch
21 Blemish
22 — orange (tree)
23 Robbery
25 Exist
27 In advance
29 White wine
33 Social divisions
35 — Rabbit
36 WWII org.
38 Loco
39 Introduction
41 Aleutian island
42 Comp. dir.
43 Gaze dreamily
44 One who seasons
46 Foot levers
49 Scot. landowner
50 Contest
51 "Is there — we should not blow..." (Aiken)
53 Sedate
56 Ella's singing style
57 Liq. meas.
60 Chaucer's "— Tales"
63 Bangkok native
64 Cartoonist Peter
65 — Semple McPherson
66 Steak order
67 Othello e.g.
68 Merchandise
69 Prayer word

DOWN
1 Pats lightly
2 Water: Sp.
3 Musical cathedral?
4 Egg —
5 Walter and Tasman
6 Terminals
7 Inventory
8 Conceit
9 Dream signal
10 Not so far
11 Dubuque's state
12 Chin. society
13 Being: Lat.
19 White cliffs of — 21 — one's time
24 Devours
25 Temptation
26 Entries
27 Teenager's bane
28 Visit frequently
30 "To a rag and —"
31 Robin Hood's environment
32 Chemical compound
34 Eng. potter
37 Voiceless
40 Bakery product
41 Winglike
43 Actress Adams
45 Thanks —!
47 Redactor
48 Divine
52 Isaac of song
53 Swindle
54 Poi source
55 — Domini
56 Wrestling type
58 Swiss river
59 Legal right
61 Joplin product
62 Sch. subj.
63 — la la

Last week's puzzle

M	O	L	E		P	A	D	S		S	C	A	N	T
A	V	I	D		E	D	I	E		T	A	H	O	E
S	E	R	E		E	R	A	T		A	M	E	N	D
C	R	E	M	E	D	E	L	A	C	R	E	M	E	
			A	R	E	A		T	O	R	O			
A	B	A		R	E	M	A	R	R	Y		A	C	H
C	A	C	A	O			S	A	N		A	R	L	O
T	H	E	G	R	E	A	T	P	U	M	P	K	I	N
E	I	R	E		A	S	H			A	T	I	M	E
D	A	B		A	S	T	O	L	A	T		N	E	D
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A	R	O	A	R		P	O	G	O		H	A	L	O
S	A	B	R	A		E	V	E	R		E	X	A	M
I	D	E	S	T		R	O	S	S		L	I	N	E

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Church news

Christian Reformed Church

Classis meeting

— **Classis Huron** will meet in regular session on Wed., May 13, 1992, in the Orangeville, Ont., CRC. All agenda material should reach the undersigned by April 1, 1992.

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News

C.C. editorial board focuses on mission and market

Photo: Bill Fledderus

Members of the editorial advisory board and advisors regroup in the cool but sunny outdoors.

Bert Witvoet

ST. CATHARINES, Ont. — At their annual meeting in February members of the editorial advisory board of *Calvinist Contact* discussed the promotion and marketing of their weekly paper. To make that discussion more profitable they had invited a number of businesspeople to help them reflect on how C.C. can maintain and increase its readership.

Knowing that the trend among almost all periodicals, Christian and otherwise, is a declining readership, the board asked itself whether this trend is irreversible. Some readers had suggested that C.C. change its focus, get rid of a few columnists, take a more conservative or a more liberal position, "and *then* you will see a dramatic increase in readership." That, however, is not the course the board wanted to take. They agreed that the Christian community is so diverse today that it's impossible to target all its members.

The vision that guides the paper

The board felt that it is a matter of integrity to present the reader with a vision one really holds to. One does not look for a vision to meet market demands. So what is C.C.'s vision? For the occasion of the board meeting C.C.'s editorial advisory committee had prepared a sheet that clarified C.C.'s mission and further objectives.

The Mission Statement reads:

Calvinist Contact *is an independent weekly that seeks to proclaim the truth, care and rule of Jesus Christ as it*
— reports on significant happenings in the Christian community and in the world,
— expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
— provides opportunities for contact and discussion for the Christian community.

Further objectives presented by the committee are:

1. C.C. wants to nurture and challenge the Christian community by publishing articles that help shape a Christian mind and identify un-Christian or unhelpful ways of thinking.

2. C.C. wants to help readers assume responsibility for the welfare of society by encouraging the renewal of public life, speaking up against injustice and exposing the myth of neutrality in the public sphere.

3. C.C. wants to help build communities of love by including stories of pain and healing which encourage readers to acknowledge their own brokenness and to declare solidarity with those who are suffering.

4. C.C. wants to keep its readership informed about the work of the church, developments in the Christian community and in the world by committing itself to thorough and accurate reporting about things that make *a difference rather than about things that* are *different.*

5. C.C. wants to publish articles that show appreciation for the positive unfolding of God's creation and for the gifts of people in cultural endeavours (work and play, arts and science).

Aiming for a target

Once the identity of *Calvinist Contact* had been expressed, the question arose, how can Calvinist Contact Publishing better market its main product? In response to the attending businesspeople's persistent question what C.C.'s target audience would be during a promotional campaign, the board decided that a promotional campaign should focus on the 30-to-40-year old Christian with a Reformed perspective. People in the 20-to-30 age bracket are often too transient to subscribe to a serious general-interest paper, it was said. And people in the 40-and-up age bracket already form the bulk of C.C.'s subscribers.

To the question: what kind of growth do you want to aim for? the initial flippant answer from a Christian Reformed pastor in tune with his own denomination's goals was, "400,000 by the year 2,000." The board felt that a more realistic goals might be 500 for the coming year.

Shooting for a moving target in the fast lane of society

A few day after the editorial board meeting, I was listening to a radio program while driving to Kingston. One woman was commenting on how our society overstimulates people and makes it difficult for them to be in touch with themselves and with nature. I thought her remarks had implications for our society's reading habits as well. You need a certain amount of protection from the bombardment of sounds and sights to take in a column by Jacob Kuntz or a church page edited by Marian Van Til.

An hour later I stopped at a highway restaurant in Bowmanville and noticed a picture on the milk machine of a woman riding a glass of milk as if it were a skidoo. The inscription read "The faster life gets the more sense milk makes." Maybe we have to offer milk coupons with our renewal notices, I thought. Maybe we can slow people down with dairy. Fat chance, or, as farm columnist Maynard VanderGalien will remind us, only two per cent fat chance.

BW

Do we smell sweeter by another name?

Of course, there's always the recurring topic of changing the name of *Calvinist Contact*. There is a letter in this week's issue to that effect. Once again the editorial board strongly indicated that it would like to change the name. The name "Calvinist" (chosen by an Edmonton Christian Reformed pastor in 1945) has become a liability and the word "Contact" (chosen by the Christian Reformed Immigration Societies in Eastern Canada in 1949) no longer applies.

However, every time the board talks about it, it bumps up against the hard reality of a Canada Post Corporation, which in the past has taken any change a publishing company announces (including a change of printer) as an excuse for taking away its second class postal rate status. When a company loses that status, it can no longer afford sending its publication through the mail.

But whether C.C. stands for *Calvinist Contact* or *Christian Courier*, we keep on trucking. And the joy of it is this, that we are still able to focus journalistically on the simple question that each of us as Christian faces: "How do I live with God in this world?" Or as our target audience in their mid-thirties would say if they knew Latin: *"Quam habito in mundo cum Deo?"*

BW

A rare thing C.C. is

In the meantime, we are left with the question of how we can persuade 30-to-40-year-old Christians that *Calvinist Contact* is a unique paper worth subscribing to and worth keeping alive. I had addressed that uniqueness in a set of statements also made available to the annual meeting. Here's what they said:

What makes *Calvinist Contact* a unique paper?

1. **C.C. is a weekly paper.** Among the 60 Christian English-language publications affiliated with the Canadian Church Press, only five are weeklies (three are Catholic and two Protestant).

2. **C.C. is an independent paper**. Of these five weeklies, only *Calvinist Contact* is independent of the church or other organizations, relying for its funds only on subscribers and advertisers.

3. **C.C. is a newspaper.** The vision of *Calvinist Contact* has historically centered around the idea of the loving rule of Christ over all human activities (Psalm 97: 1; Matthew 28: 18). C.C. has grown out of the long-standing tradition of Christian national dailies in the Netherlands.

BW

Institute kicks off 25th anniversary campaign for $2.5 million

Robert VanderVennen

TORONTO, Ont. — Continuing the assumption that you can't make a Christian college teacher simply by setting Christian commitment and knowledge of subject matter side by side, the Institute for Christian Studies has just announced a drive for $2.5 million as a key part of its 25th-anniversary celebrations.

ICS President Harry Fernhout points out that the striking growth in Christian college education in Canada in the past decade calls for this expansion. Where were The King's College, Redeemer College and Trinity Western University ten years ago? he asks. Professors for such colleges need to know what the Christian faith — in contrast to other faiths — means at the level of fundamental issues in the academic fields they teach, and need to know how to unify faith and learning. These, says Fernhout, have been unique strengths of ICS in its 25 years.

Rev. Derk Pierik, co-chair of the financial campaign, accents this by pointing out where Christian Reformed church members, who make up most of the ICS constituency, have put their educational dollars. About $300 million a year is given to support Christian elementary and high schools, and $85 to $100 million a year goes to five CRC-related colleges that grant bachelor's degrees, he says. But in that same system only $1.25 million a year goes to graduate education, chiefly at ICS. Yet, he insists, graduate education provides the seed for the whole system.

The Institute is asking for pledges of money to be paid over five years. The money is to be spent over ten years, with principal and interest constituting a sort of "limited endowment." In this way ICS can grow in a way that does not endanger its efforts to balance the budget each year.

ICS currently has seven full-time professors and wants to add three more so there can be more opportunities for students and fuller interaction among faculty. Fields it is considering for addition are economics, psychology, sociology, philosopy of science and technology, communications theory, and ethics. To move into all these areas, as it would dearly like, would take $4 million. It also hopes to appoint a full-time librarian and a full-time person in student services, chiefly in student recruitment.

ICS has 35 full-time students this year and 15 part-time students. It has awarded 82 master's degrees since 1975. A special feature is the growth of its doctoral program in co-operation with the Free University of Amsterdam. There are now 14 students studying for the PH.D. degree, with two people having completed it, Lambert Zuidervaart and Vaden House. ICS is the only Protestant Christian school in Canada offering master's and doctoral programs in fields other than theology.